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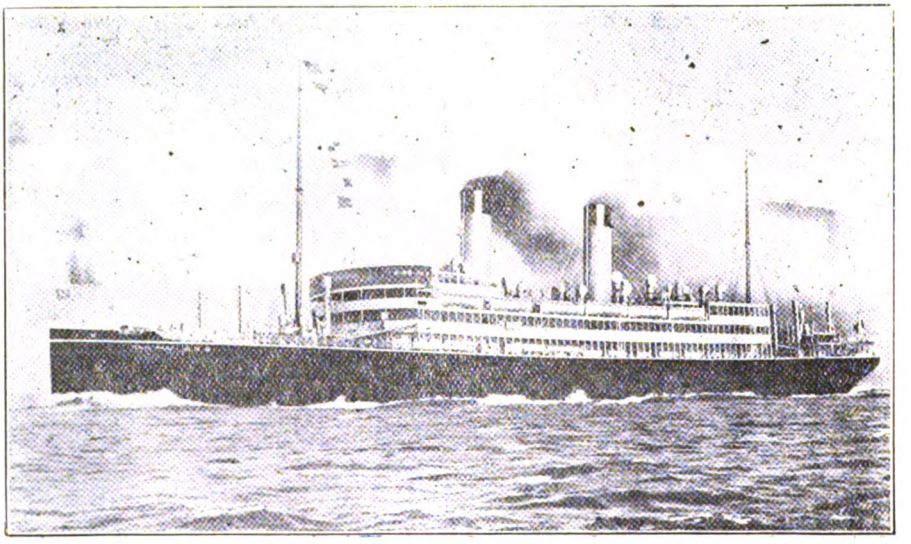

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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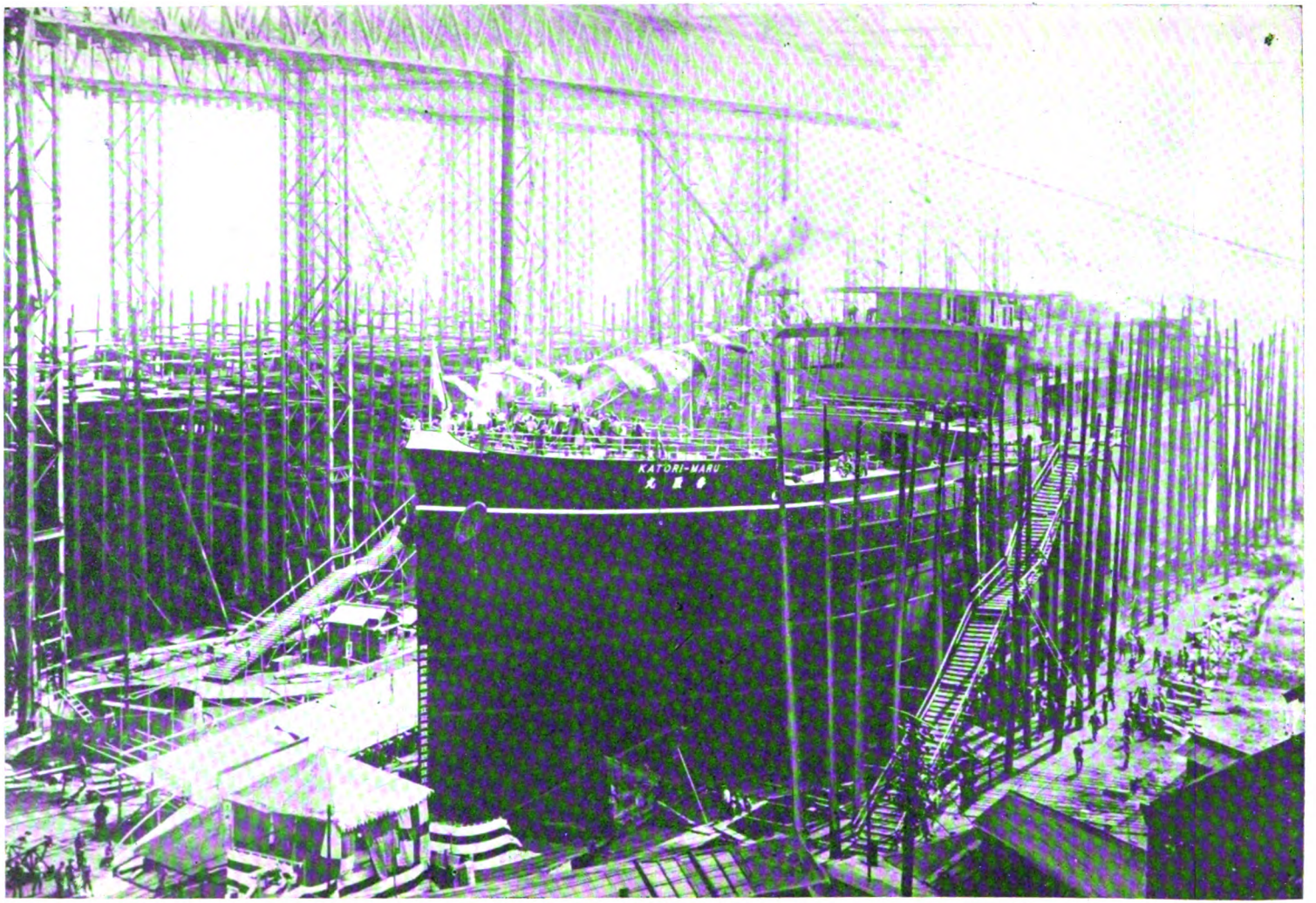

The Mitsubishi Zosenjo, one of the largest ship-building yards in Japan. at Nagasaki

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H. E. Mr. Stanislas Patek, Envoy Extraordinary and Minister Plenipotentiary for Poland

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THE JAPAN MAGAZINE
VOLUME FOURTEEN JULY, 1923 NUMBER TWO

JAPAN IN POLISH SENTIMENT

By HIS EXCELLENCY, STANISLAS PATEK
Polish Minister to Japan

I

DESCRIPTIONS of beautiful Japan, her poetical customs and habits, her love for flowers, beautiful women and chivalrous samurai have been known in Poland for ages.

Poles have been all the better able to appreciate the national qualities of the Japanese because they could understand and sympathise. Japanese patriotism has been well understood by the Polish people for every Pole has patriotism in his blood. The bravery of Japanese knights won the admiration of the Poles because this quality has lived in Polish hearts. Every Pole bowed to that noble sentiment of contempt for death which is so peculiarly Japanese, because the history of Poland is full of parallel cases of heroism, and honour is paid to those who have met heroic death for the good of their country.

Thus, while the beauty of Japan attracted Polish eyes, the ancient virtues of Japan attracted Polish hearts, and a legend about Japan was gradually being formed in Poland. A legend about a country of the Rising Sun, of a land of cherry blossoms and chrysanthemums, of a far away beautiful country, full of mountains and separated from the rest of the world by vast spaces of water. And so Japan, veiled from the rest of the world behind a mist of fable and poetry was regarded as something noble and heroic.

The atmosphere of legend is of great value but this fact is not always appreciated. When legend is woven round an heroic national figure or round an historical fact which has been enshrined in the poetry of a people or round a country such as in this case, then it is alive in the memory of many generations, passing from lip to lip and at last becoming a thing of reality. Nobody criticises a legend, everybody repeats and admires it for its beauty.

II

Surrounded by the cloud of such a legend was Japan in the minds of Poles when in 1904 the Russo-Japanese war broke out. The moment of that war coincided with the time of a revolution in Poland. Russia was the enemy of both countries. On account of that fact Poland was intensely interested in the progress of the war. The spectacle of a small David felling a giant Goliath evoked the greatest admiration in Poland. His victories were published. The great deeds of Japanese commanders and soldiers were talked of everywhere. Copies of letters from Japanese soldiers at the front or from Japanese at home to those at the front were circulated very widely in Poland. And these letters containing expressions worthy of Sparta

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or Rome won the greatest admiration and applause.

The old legend about Japan was gradually gaining in strength by new testimony. New laurels were added to the former wreath of glory. To the poem about the beauty of Japan was added a poem about her might.

However the Polish mind was very far from supposing that the moment was near when the Polish nation would come into direct contact with Japan.

III

Meanwhile great events took place in the history of mankind. The year 1914 marked the beginning of the world war. The Powers which a century and a half ago had been in great harmony while occupied in tearing Poland into three parts, now took arms against each other and began a war which brought disaster to each of them. The Russian troops when leaving that part of Poland which had been occupied by them, tried to take with them as much as possible of materials and as many men as possible who were capable of fighting in order to prevent them falling into the hands of their enemy. Thousands of women and children followed their husbands and sons into exile. And the progress of war and Russian revolution carried them more and more away from their homeland. Many of them perished or became destitute on the way; many finally came to Eastern Siberia, where they augmented the number of Poles already there as Siberia had been the land to which during many years Polish patriots had been exiled for fighting for the independence of their country.

One winter passed; then another. Siberia was still the fighting ground for fratricidal Russian civil war. Means of existence for the refugees became exhausted; their misery became greater; men began to die from hunger and cold. Amid the cries for help of a half starved people, the insistent voices of children became more and more audible. Their poor thin hands were despairingly stretched out beseeching succour. And then a friendly hand reached down to comfort those poor Polish children, wiped away their tears and led them away from that hell. . . . It was the Japanese hand which did this. Japan rescued those half starved children of a far off land, she clothed and fed them and restored them to their motherland. The Japanese Empress graciously came to see them, the Japanese Red Cross Society did everything possible; and the Japanese public showed them great kindness during their stay in Japan.

Thus to former legends was added another which is being heralded in Poland by these children and is repeated by their parents, by the press, by the public and indeed by the whole Polish nation. To the legends about beauty and might of Japan was added a poem about her kindness and goodness which is less dramatic but at the same time is even more lovable. The beautiful and mighty Japan has proved that she is full of goodwill. A sowing with such seeds holds good promise for the harvest of the future. And the harvest will surely be ever increasing mutual esteem and affection between Poland and Japan.

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THE SANITARY ADMINISTRATION OF JAPAN

THE sanitary administration of Japan is divided into the central administration and the local administration.

The former is conducted by (1) the Sanitary Bureau, (2) the Hygienic Laboratories, (3) the Institute for the Study of Alimentation, (4) the Central Board of Health, (5) the Council for the Investigation of the Japanese Phramcopoeia, (6) the Council for the Investigation of Health Preservation and Hygiene, (7) the Staff for the Prevention of Infectious Diseases and (8) the Infectious Diseases Investigation Institute.

The latter is carried on under the control of the local Governors, by the Police Department of each prefectural office managing of sanitary affairs, except technical matters which are under the charge of the sanitary experts. In each district, the chief takes charge of sanitary affairs in conjunction with the police authorities, under the superintendence of the local Governor, and in each city, town and village, its head conducts sanitary affairs. Nearly all cities, towns and villages have a number of physicians appointed to look after the public health, and there are sanitary associations established by the people.

There are Port Offices at Osaka, Yokohama, Kobe, Nagasaki, Tsuruga and Moji, and Temporary Port quarantines Karatsu in Saga Prefecture, Hakodate, Yokkaichi, Nagoya, and Kagoshima, for the sanitary inspection of vessels from foreign ports, Formosa and Korea and the sanitary examination of imported animals.

In the Central Sanitary Administration, the Sanitary Bureau belongs to the Department of Home Affairs and is divided into the five sections, the Public Health Section, the Section for the Prevention of Chronic Infectious Diseases, the Section for the Prevention of Acute Infectious Diseases, the Medical Section and the Investigation Section. These assume the duties of the central sanitary administration and conduct the general affairs concerning public health.

The Public Health Section takes charge of drinking water and waterworks, food stuffs, beverages and other alimentation, the slaughter of cattle and slaughter-houses, of sewers, the removal of garbage and other matters relating to scavenging, poisonous and powerful chemicals and other injurious substances, of non-therapeutic chemical substances made for hygienic purposes, of public parks, mineral-spring resorts seabathing places and health-resorts, the sanitation of factories, theatres and other places that are visited by a large number of people of the general hygiene of women and children and of public hyginene other than is under the charge of other sections of the bureau.

The Section for the Prevention of Chronic Infectious Diseases manages

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affairs concerning tuberculosis, trachoma, leprosy, venereal diseases and other chronic infectious diseases, of parasitic, protozoan and local diseases, of mental diseases, and of the Saisai-Kai, the Medical Charity Association, which is a foundation on the basis of an Imperial donation, and other relief works.

The Section for the Prevention of Acute Infectious Diseases deals with acute infectious diseases, port quarantine and vaccine, serum and other articles of bacteriological prevention and treatment.

The Medical Section conducts affairs concerning medical practitioners, dental surgeons, midwives, nurses, acupuncturists, moxa cauterists, etc., of pharmacists, medicine-manufactuters and druggist, of medical practitioners, dental surgeons' and phamacists' associations, of drugs, chemicals and patent medicines, of the cultivation of medicinal plants and the encouragement of medicine-manufacture and general hospital affairs.

The Investigation Section transacts affairs respecting health preservation and hygiene investigations, of hygienic statistics and the diffusion of hygienic knowledge.

The Hygienic Laboratories conduct examination and investigation of medicines, food stuffs, beverages and other hygienic matters, under the control of the Minister for Home Affairs, and are situated in Tokyo and Osaka, the Tokyo establishment being presided over by the famous Dr. Y. Tahara.

The Institute for the Study of Alimentatian studies and investigates matters relating to national alimentation, under the control of the Minister for Home Affairs. It is in Tokyo and is headed by Dr. N. Sayegi. Its daily publication of menus for the three meals, which are considered to be the cheapest and richest in calories is read with much interest by the public. Foreign physicians visiting the institution have admired the arrangements as being complete to an extent rarely found in any country.

The Central Board of Health is composed of a chairman and members, not more than thirty in number, and is under the control of the Minister for Home Affairs. It presents its views concerning public and domestic animal health in personse to inquiries made by the interested Ministers of State, and advises these Ministers regarding matters of sanitation concerning their respective departments. Its Chairman is Dr. S. Kitazato and has among its members other famous medical men, such as Dr. S. Sato, Dr. T. Nakahama, Dr. K. Dohi, Dr. N. Nagai, Dr. K. Tamba and Dr. E. Kanasugi.

The Council for the Investigation of the Japanese Pharmacopoeia is formed of a chairman and members, not more than 16 in number, it investigates matters relating to revision of the Japanese Pharamcopoeia under the control of the Minister for Home Affairs. Its Chairman is Dr. N. Nagai, and its members comprise Dr. K. Tamba, Dr. J. Takahashi, Dr. K. Miura, Dr. K. Ikeguchi, Dr. T. Niwa and Dr. Y. Asahina.

The Council for the Investigation of Health Preservation and Hygiene is organizek of a chairman and members not more than 40 in number. It considers and investigates matters concerning the health preservation aad hygiene of the nation. It is under the control of the Minister for Home Affairs, who acts as its Chairman. Its members are appointed from among officials of the Government offices interested and persons of ripe scientific knowlege and experience.

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The Staff for the Prevention of Infectious Diseases is made up of eleven experts and seven assistant experts from among the officials of the Department of Home Affairs. Some of them are sometimes attached to Japanese Consulates to take charge of affairs concerning the prevention of infectious diseases.

The Infectious Diseases Investigation Institute, which is in Tokyo, under the control of the Minister for Home Affairs, conducts investigation of sources of infectious and other diseases, the study of methods of their prevention and treatment. the examioation of materials for their prevention, disinfection and treatment, the study of infectious diseases investigation methods and the manufacture of vaccine, serum and other bacteriological preventive and therapeutical articles. It receives instructions in matters relating to sanitary administration. Its President is Dr. M. Nagayo.

Principal regulations of the sanitary administration include : burial or cremation is not allowed before twenty-four hours after death, under the regulations issued in 1884. New cemetary ground must be apart from a national or prefectural road or railway and rivers and must be at least one hundred and twenty yards distant from human dwellings ; it be high and dry and in a position not to injure drinking water. Trees must be planted separating it from other land. A crematorium must be at least two hundred and forty yards distant from human dwellings and crowded places.

Milk for sale must have the specific gravity of 1.028-1.034 for whole milk and 1.032-1.038 for skimmed milk, at 15° C. and whole milk must have fat of not less than 3.0 per cent. It is also provided in the rules that whole milk or skimmed milk shall be distinguished by a clear statement on the containing vessel. It is prohibited to milk cows suffering from cattle disease, hydrohpobia, tuberculosis, smallpox or actinomycosis or cows that are given poisonous or powerful medicine or cows that have not passed seven days from parturition. It is not allowed to use for vessels or measures for milk or milk products those made of zinc or copper or earthenware badly glazed with injurious chemicals or those made of iron coated with plumbiferous enamel. The law provides against the handling of milk by those suffering from tuberculosis or any other infectious disease.

Regulations were issued for the control of poisonous and powerful substances in 1912. These substances are some specific kinds other than for medicinal purposes and it is provided in rules that those wishing to deal in them must receive permission by the Inspector of Metropolitan Police or the local Governor.

In 1906, a law was promulgated for the control of slaughter-houses. Under this law, no cattle can be slaughtered and cut up for the purpose of food at any place other than an approved slaughter-house, and it is prohibited to slaughter and cut up cattle other than those inspected and approved by the inspector, and to remove the flesh, viscera and other parts of slaughtered cattle or to use them for manufacture or to preserve them, unless approved by the inspector. All flesh, viscera and other parts of slaughtered cattle deemed as unfit for food are branded with the prohibition against their use for food. There is a strictly fixed standard for the position, construction and equipment of slaughter-houses, which are legally required to have stables, cattle examination places,

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slaughtered cattle examination rooms, blood and unclean water pools and disinfecting and isolation places. The law prohibits those suffering from tuberculosis, syphilis and contagious skin diseases to be engaged in slaughtering or cutting cattle.

In 1914, Law No. 16 was issued for the establishment of sanatoria for sufferers from pulmonary tuberculosis and for national aid for their relief. The law provides only for such establishments in cities with a population of not less than 300,000 and for the admission and treatment of sufferers without means. It left much to be desired for preventative measures. In order to meet the want, Law No. 27 was promulgated in 1919 for the prevention of tuberculosis, and it was put into force on November 1 of the same year. The term tuberculosis indicates pulmonary and pharyngial tuberculosis, whose virus is contagious. It is provided in the law that the physician, who has examined a tubercular patient or has made a post-mortem examination of his body, is under obligation to state to the patient or the holder of the house in which he resides or in which the dead body is, or to his representive, methods of disinfection and prevention, and such persons are bound to carry them out.

The Minister for Home Affairs is authorized to order cities with a population of not less than 50,000, or public bodies, to establish tuberculosis sanatoria for the admission of tubercular patients without means to treat themselves, or those whose admission is otherwise considered necessary by the local Governors, aiding in defraying the expense by the Treasury to the extent of one-sixth or one-third of what is defrayed by the public bodies.

In 1900, a law was issued concerning the custody of insane persons with the purpose of giving positive legal protection to these persons and brinking them under full control. This act was followed by the promulgation Law No. 25 in 1919 providing for the establishment of insane asylums to fill the want of provision for the treatment of the patients in the old law. Under this new law, the Government planned to establish prefectural insane asylums to protect and treat the insane and pending the consummation of the plan, the law provides for the selection of suitable public or private asylums to serve as substitutes for the national establishments, state aid of 1/6 to 1/2 of the expence being granted respecting the prefectural expenditure. In 1921, there were no such asylums as required by the law existing in Japan, but the Matsuzawa Hospital, in Tokyo, while there were no substitute hospitals. A number of prefectural asylums are in course of erection under the law.

In 1903, Law No. 11 was promulgated for the prevention of leprosy, and it was put in operation in 1909. It was amended by Law No. 21 in 1916. Under the law, all lepers without means to treat themselves or one to support them are taken into leper asylmus by the administative authorities, proper and temporary relief being given to those accompanying or dwelling with them, if it is necessary. The physician examining lepers or making post-mortem examination of their bodies is bound to report the fact to the administrative authorities within three days. The law also imposes the obligation on inmate of houses in which a leper lives, or that which is tainted with leprous virus to take measures of disinfection or

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prevention under the direction of a physician or a competent officials. There is a prefectural leper asylum established in each of five districts, into which the country was divided for the purpose, the maintenance expenditure of the establishments being defrayed by the prefecture, in which it stands, with state aid of 1/6 to 1/2. The Government is extending these asylums, and investigation are being as to other means to be adopted for the prevention of the disease.

There are six private leper asylums in the country, which have been granted national aid since 1098.

In 1910, Imperial Ordinance No. 310 was issued providing for the establishment and supervision of hospitals by local Governors for the treatment of those suffering from venereal diseases among persons with occupations. which have to be controlled on the ground of public morality, and clandestine prostitutes.

In 1897, Law No. 27 was promulgated relating to opium, and it has been amended twice since then. Under this law, opium is monopolized by the Government and is not allowed to be sold, transferred or possessed, except by those under Government, control. It also provides against the exportation of medicinal opium except with the permission of the Minister for Home Affairs and against the export of opium for purposes of manufacture, which is absolutely prohibited, The manufacture of opium is not permitted by law unless it is approved by the Minister of Home Affairs, and the product must be delivered to the Government in a period fixed by the local Governor, for which compensation is paid at a fixed rate when the product contains not less than 2 per cent. of morphine, that not coming up to the standard being burnt without compenation. Opium for manufacture is sealed up by the Govern ment and is sold to pharmaceutical firms designated by the Minister for Home Affairs. Medicinal opium is put in to vessels, No. 1 of which contains 5 grammes; No. 2,25 grammes; and No. 3,450 grammes. They are marked with a price fixed by the Government and are sealed up, after which they are sold through local Governmors to reputable pharmacists and druggists in their respective prefectures through special agents appointed for that purpose.

Other important items are in regard to water and sewage works, the removal of garbage, the control of drinks, food stuffs ond kindred articles, of injurious colouring matter, of sake and other alcoholic beverages, of snow and ice for sale, and of metyl alcohol, the prevention of tuberculosis in cattle, of trachoma, the control of districts affected by parasites and protozoa and infectious diseases, port quarantine, vaccination, the control of drugs and chemicals, the restriction of the export of medicines, the encouragement of medicine manufacture and the control of patent medicines.

All medical practitioners apothecaries and midwives must have a licence to practice their profession from the Minister for Home Affairs.

At the end of 1919, there were, 45,426 Japanese and 13 foreign medical practitioners in Japan, giving the ratio of one medical practitioner for every 1,234 persons and 8 medical practitioners per 10,000 persons, There were 5,336 Japanese and 6 foreign dentists. The number of apothecaries amounted at the same time to 7,714 (excluding 25 foreigners), which works out at one per 5.89 medical practitioners. The proportion

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way appear very small. The reason is that in Japan medical practitioners also dispense medicine. There were 35,235 midwives in Japan, which works out at 6.26 per 10,000 persons and the number of nurses stood at 35,520. The acupuncturists, moxa-doctors and masseurs numbered 69,080 in all.

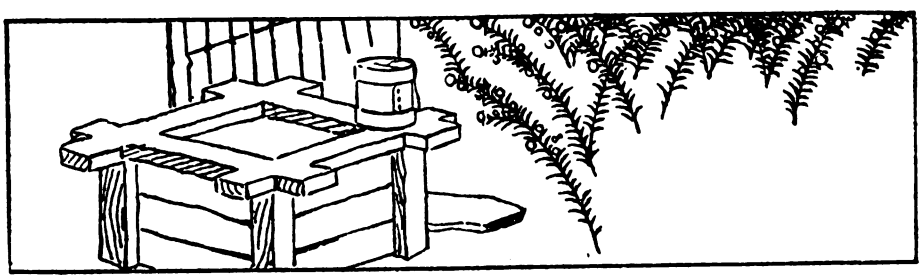
In 1919, there were 77 public hospitals, including one insane asylum and 1,159 private hospitals (excluding those with not more than 10 sick-beds). There were 4 general hospitals operated by foreigners. The number of charity hospital stood at 23, of which 3 belonged to foreigners.

— ———

CICADAE

Daita ki wa
Ha mo ugokasazu
Semi no koe!

Somewhere fast to the bark he clung; but I cannot see him;
He stire not even a leaf—oh! the noise of that semi.



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THE PRINCE REGENT'S VISIT TO FORMOSA

THE Prince Regent of Japan left for Formosa from Yokosuka by the "Kongo" on April 13, preceded by the "Kirishima" and escorted by the "Hiyei." His suite included H. I. H. Prince Fushimi Jr., Viscount Makino, the Minister of the Imperial Household, Viscount Chinda, the Lord Steward to the Crown Prince, Viscount Iriye, the Grand Chamberlain and some other officers and officials.

The warship with the Prince Regent on board entered Keelung at 10 A. M., April 16. Rain overnight had stopped and everything was green and fresh under the bright sunlight. The Imperial salute of twenty-one guns was fired by the fortress and the "Kiso," a Japanese warship in the port. The Imperial guest was also welcomed by hundreds of other ships fully dressed.

At 10.30 A. M., the Prince left for Taihoku and reached the official residence of the Governor of Formosa, at 2.30 P. M. He received the letter of welcome presented by the Governor and met the principal officials and private persons of the island. Viscount Makino, Minister of the Imperial Household, brought for contribution to the Formosan Shrine by H. I. M. the Emperor a set of robes worn by the Emperor Meiji, a sword and the sum of 100,000 yen.

After dinner, the Prince came out on the balcony. He looked down on the garden and asked to the Governor about tropical plants growing there. A lantern procession of 21,000 school boys, government officials, clerks, etc. entered the official residence grounds in welcome to the Prince, who responded to the three cheers of "banzai" given for him at the signal of Mr. Muto, the Mayor of Taihoku, by waving a paper lantern. The first day of the Imperial visit to the sland thus ended.

At 1.15 P. M. on April 17, the Prince visited the Formosan Products Exhibition in the Taihoku Botanical Garden. He was first interested in a grove of tropical plants. Then, he alighted from the automobile and walked through the beautiful flower garden into the No. 1 Building, in which are exibited forests products. What first caught his eye was a section of the root of the Ari-san "hinoki," from which was built the big "torii" of the Meiji Shrine. The section indicated that the tree was 2,100 years old.

The Prince was then told about rare and valuable plants exhibited, by Directors of the Colonization Bureau and the Forestry Department, to whom he put such difficult questions that the experts had difficulty in answering readily.

In No. 2 Building, Formosan natives weaved their peculiar cloths before the Prince, who looked on with interest. A model showing the processes of sugar manufacturing and rice cultivation in the

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island, caused him to question about it from economic and other standpoints.

In No. 3 Building, showing the staple products of the island, he was particularly interested in the natives' manufactures, which he characterized as interestingly simple in make and five in colour.

No. 4 Building is in the Agricultural Department of the Central Laboratory, which is 2 and a half miles from No. 3 Building. The Prince visited this building at 3.25 P. M., and looked through the exhibits of fruits and vegetables, after which he noticed specimeans of insects in tropical lands with Formosa in the centre and also those thowing the growth of injurious insects, which were arranged in the corridor.

The Prince left the building and came back to the Governor's official residence at 4.45 P. M., when he listened with much interest to Chinese music performed before him by Formosans in the garden.

On April 18, the Prince inspected school affairs and met persons doing meritorious service in education. At 4 P. M., he appeared on the balcony to receive natives of Formosa.

The natives were so arranged in the grounds in front of the balcony that those representing the Ami tribe stood at the right, their men being black and sturdy and wearing high on the head a red feather, their women wearing black clothes with a red skirt. On the left were those representing the Taiyal tribe, who looked terrible, their men and women being tattooed in black. Besides, there were number of natives belonging to the Tapirin tribe, which is considered the most ferocious in the island, and those from the Arei-sha tribe in the east, led by their respective chiefs at the head. The natives totalled 200 adults and 300 children, who were dressed and ornamented at the head or on the neck differently according to the tribe. They made a most respectful salute to the Prince, when he appeared on the balcony. Mr. Den, the Governor of Formosa, explained to the Prince about the tribes and their manners and habits.

When the Prince retired from the balcony, all the natives left, except those belonging to the Ami tribe, who were fully dressed. The Prince then reappeared on the balcony, and saw the dancing of these natives. At first, the 29 men danced. They joined hands in a circle and danced to the lead of a deep, energetic voice. They sang while they danced. The song described the gathering of the five cereals under divine protection, and that they sing and dance to please God and to pray to him for a similarly rich crop next year. They kept time in dancing, with tinkling rings fixed to their feet. The Prince was deeply interested.

Then 21 women joining hands danced in a circle. All the dancers were given presents by the Prince and they went back to their hotel joyfully. They then visited the warships in Keleung and other places, and went back to their native place on the 23rd. They presented a leopard skin to the Prince.

These natives came to the town for the first time. Everything they saw was, therefore, very strange to them, and they looked with wondering eyes on the big factory buildings. Their children who have been given a Japanese education could readily understood what they had learned at school, though hitherto incomprehensible, on seeing the actual things or their being explained by the

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policemen by whom they were guided.

Forty-six pupils of a Chinese school at Foochw, China, came to pay respects to the Prince.

On the 19th, the Prince left Taihoku by a special train at 8.40 A. M. to inspect conditions in the south. At 10.03 A. M., he arrived at Shinchiku Station and at once visited the provincial office in an automobile. There he saw a defile of 400 selected young men of the province. After that, he visited the Shinchiku Primary Shool and saw gymnastics of the local school children, carrying flags. At 11.30, the Prince left the station and arrived at Taichu, the central city of Formosa, at 2.40 P. M.

At 4.35 P. M., the Prince received 15 persons of merit in the provinces at the Governor's official residence, at which he stayed and questioned them through the Lord Steward. He presented them with refreshments. At 7 P. M., fire works, for which the place is noted, were sent up in front of the Prince's lodging which also was visited by over 10,000 citizens in a lantern procession. The Prince responded to their cheers by waving a red lantern.

At 8.40 on the 20th, the Prince left Taichu Station and arrived at Tainan at 12.33 P. M. he took a short rest in the Governor's official residence, and then visited the provincial office, in which he received leading men who presented a letter of welcome. At 1.47 P.M., the Prince went to visit the building in which the late H.I.H. Prince Yoshihisa Kitashirakawa died of illness while Commander of the Formosan Expedition in the Japan-China War. The Prince's bed, blankets and other articles are kept there as memorials. The Prince Regent gazed at these relics, seeming greatly moved. He planted a tree there in commemoration of his visit. At the same place are trees planted by H. I. H. Prince Narihisa, the son of the late Prince Kitashirakawa, and his consort in commemoration of their visit some years ago. This is the Prince, who died in a motor disaster near Paris in April last.

The Prince Regent noticed that the tree planted by the late young Prince is weak and only about 2 feet high, while the one planted by the Princess is growing vigorously and is quite high. Wondering at this difference the Prince asked for the reason and Mr. Suzuki, the chief keeper, replied to the following effect:—

Mr. Suzuki visited the late Prince at his residence in Tokyo in the autumn of the year following his planting the trees, taking to him and his consort a photograph of the trees planted by them, which had taken root and were growing well. Soon after his return to Formosa, a storm occurred one morning, which blew down the tree planted by the Prince. Mr. Suzuki heard the tree fall, and immediately ran to it and re-planted it. However all branches withered, except one with young leaves, which forms the existing tree.

The Prince Regent listened to this story standing erect and immobile. He and those around him were struck with deep emotion, it reminding them of the untimely demise of the young Prince. The incident was perhaps the most impressive during the Imperial visit.

The Prince then saw the drill of the primary school pupils of the town, and visited the Shrine of Confucius at 2.30 P. M.

Before the shrine, which has red pillars and blue tiles, stood a row of Formosan boys selected from the local common school. They performed the dance given

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on the occasion of the Confucius Festival, accompanied by Chinese music. The prince watched it from a stand and apparently was interested in the quaint classical performance.

After leaving the shrine, the Prince visited the normal school, the first primary school and the middle school, and watched teaching there. He came back to his lodging at 4 P. M.

At 8.40 A. M. on the 21st, the prince left Tainan, visiting on the way a Chinese fortress and a Dutch castle. He visited Ukishima at 9.30 A. M. by the Steam-launch "Kamome-Maru," sailing from the reclaimed ground at Anpin.

Anpin was once a noted port, but its habour has filled up and it is shallow, now. It has declined in proportion to the development of Kelung and Takao, and it now only furnishes a mooring place for Chinese junks bringing lumber from Foochow. Ukishima is now used as a salt-field by the Formosan Salt Manufacturing Co. The fields extend over an area of 500 "chobu." Cottages of Formosans from the main island stand in rows, and there is a common school, the pupils of which help their parents in salt refining after school.

The Prince Regent, guided by the Director, Mr. Ikeda, of the Salt Monopoly Office, eagerly watched the process of salt making and questioned Mr. Ikeda about it. He also was interested in the bamboo-rafts and Chinese junks met on his way back by the steam-launch.

He then visited the nursery belonging to the Industry Bureau of the Formosan Government, at which he saw and listened to an explanation of fish breeding. After that, he visited the Second Infantry Regiment and left Tainan at 12.20 P.M. for Takao. At Takao, the Prince first went to the provincial office and then to the Takao First Common School. At 2.50 P. M., he went out on a steam-launch to see net fishing. When his launch approached, 60 bamboo rafts proceeded in a circle and shot their nets all together. At the same time, native boats decorated with designs of dragon scales on the sides, rowed a race, each having 36 rowers in red, blue or white uniforms, amidst the noise of bells and drums. At 4 P. M., he gave audience to 13 local persons of merit in the Kihin-kwan, where he lodged. At 6 P.M., a lantern procession of 10,000 school children paid its respects to the Prince. On Fortress Mountain opposite Kigo Peninsula 2,000 torches were lighted, which began to move in a long line. Simultaneously, over 1,000 bamboo-rafts in the harbour were illumina-ed with torches and they moved about on the water. These lights on land and sea presented a wonderful scene.

On the day following, the Prince Regent came back to Taihoku, where he took a rest, bathing at the Hot Springs of Kusayama and Hokuto.

On the 25th, the Prince left the hot springs and came back to his Taihoku lodging where he gave audience to 679 officers and civil officials in farewell, thanking them for their services to him.

On the 27th, the prince left his lodging at 9.10 A.M. and left Taihoku Station, arriving at Kelung at 10 A. M. He left the wharf by a torpedo-launch, which carried him to tha "Kongo." The warships weighed anchor for Yokosuka amid the firing of the Imperial salute.

The Prince behaved very democratically in Formosa. He himself responded to the shouts of "banzai" from the

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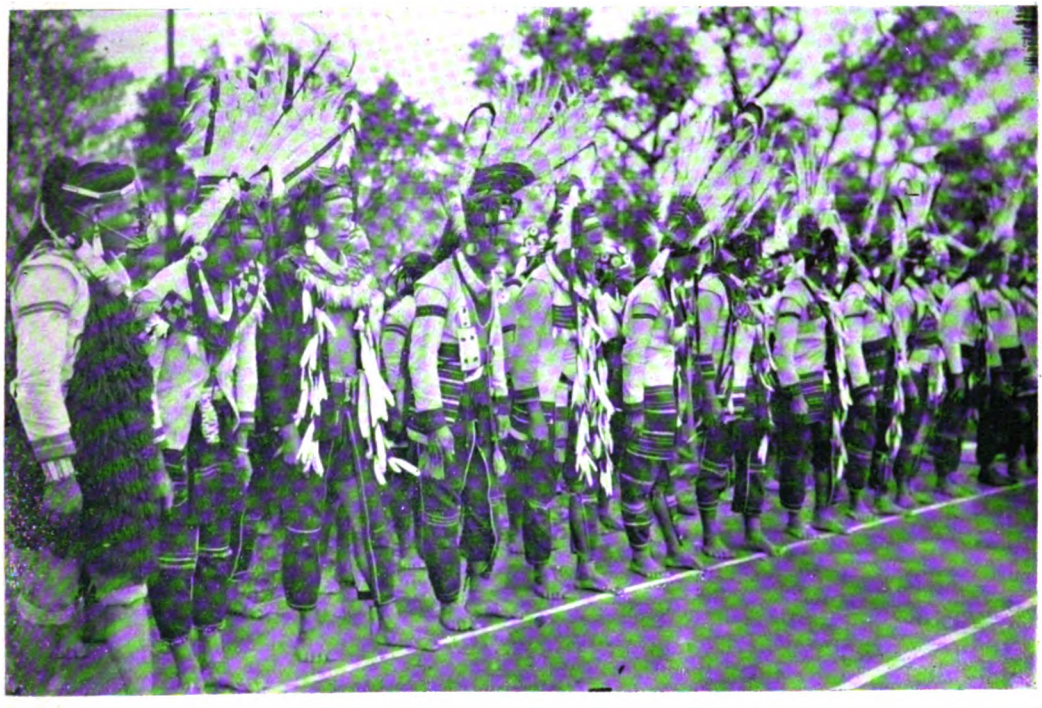

The Takasago chieves on their formal dress

Illumination of the Welcome gate for Prince Regent in Formosa

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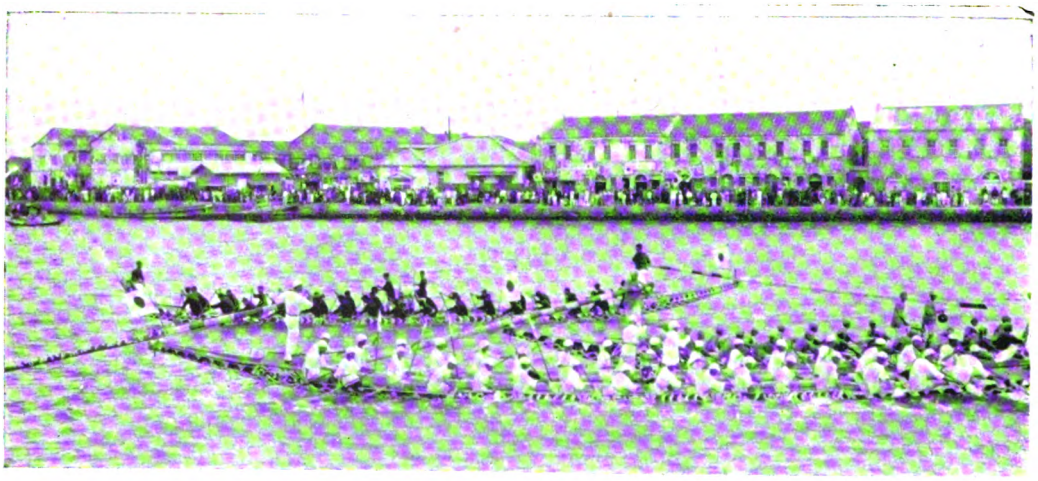
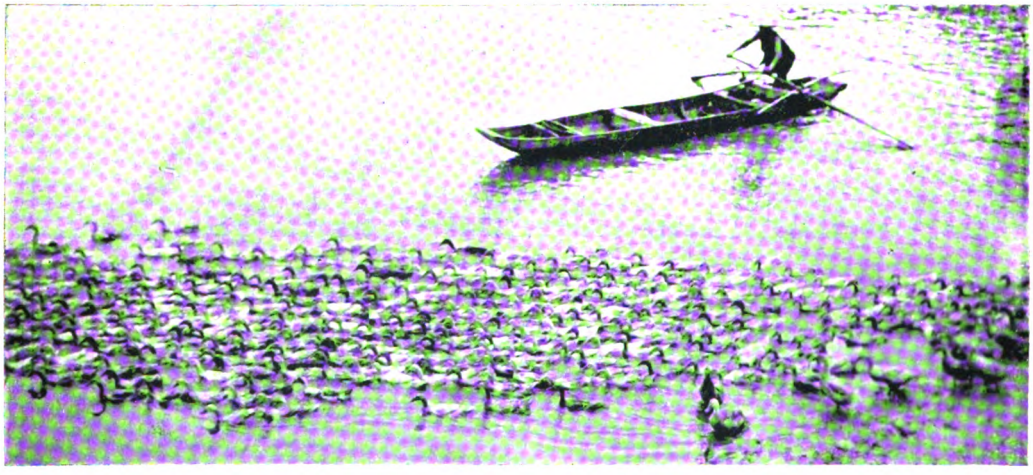


Bamboo boat race in Formosa



Ducks' manoeuvres

Massed gymnastic exercises

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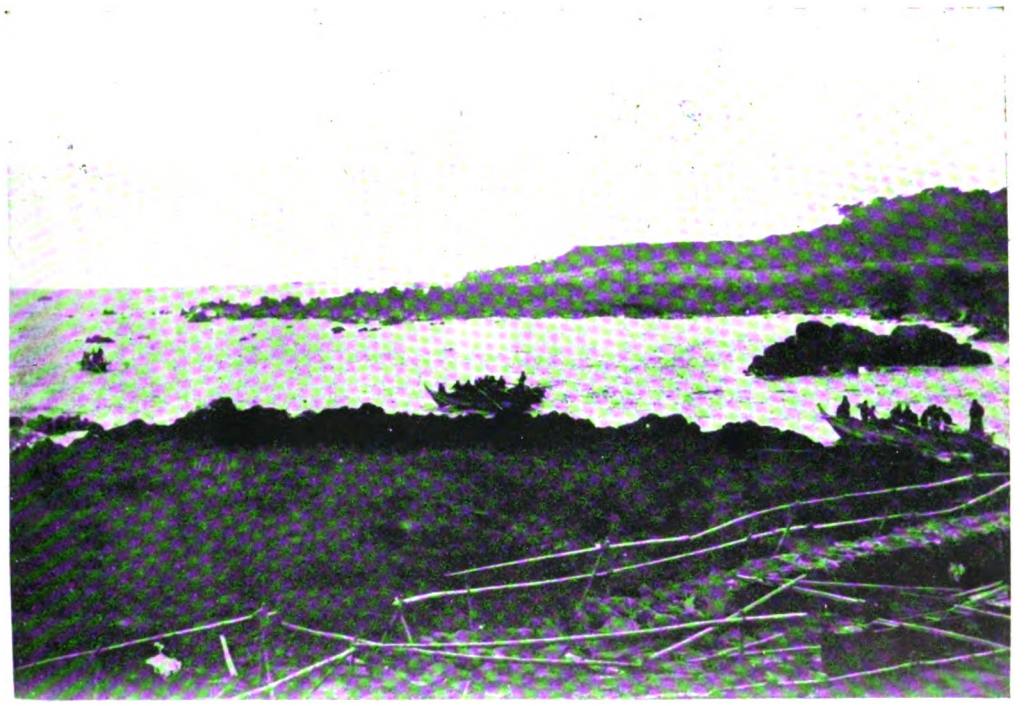
Formosa's procession



Minekami Harbour, Hachijo Islands

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The Philipino competitors in the Far Eastern Olympic Games arriving at Kobe

Chinese girl competitors in the Far Eastern Olympic Games

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lantern paraders by waving a red lantern, and such democratic conduct was never expected of him by the islanders. His free and unreserved attitude gave a warm impression to the islanders respecting the Japanese Imperial House.

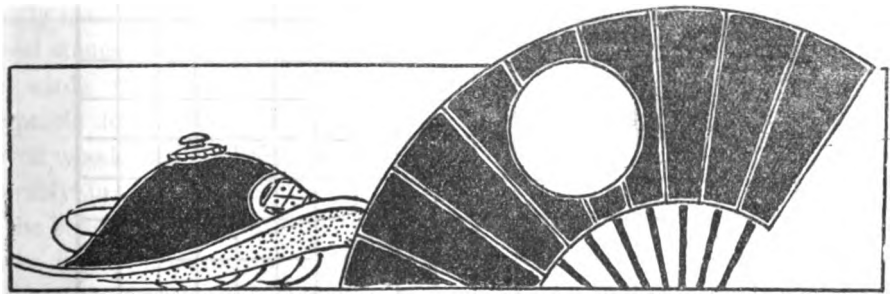
As for the Prince, we may venture to suppose that his visit to this new Japanese territory and his observation of its customs and manners different from those of Japan proper will be of great service to him.

SEMI

Kageroishi
Kumo mata satte
Semi no koé

Gone, the shadowing clouds!—again the shrilling of semi.

Rises and slowly swells,—ever increasing the heat!



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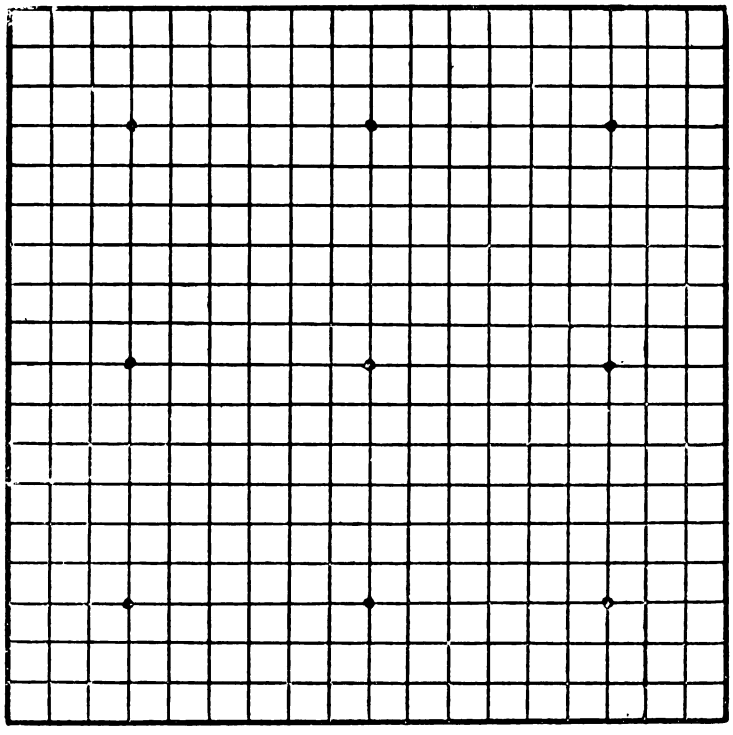
THE ORIENT'S ANCIENT GAME "GO"

"GO" and "SHOGI" are the two most popular indoor games in Japan. Of the two games, "Go" is more refined than "Shogi" and is played generally among the better and educated class of people. "Shogi" is played very much upon the same principle as the Chess in the Western world is played. As to "Go" there is no game resembling to it to be adequately compared with. It was originally introduced from China where it has been handed down from the remote antiquity. It has been known as a gentleman's game since in is very intricate and profoundly interesting to be leisurely played and enjoyed. In China, the playing of "Go" is often termed "Shudan" as the players have unlimited opportunity for meditation before carrying out their final decision. Players of "Go" observe modest attitude and refrain from being noisy and ill-mannered.

The game is played with Go-ishi (roundish pebbles) upon Go-ban (thick board), the pebbles being kept in a wooden receptacles, plain or ornamented, called "Go-ge." The general plan of the board is as follows:



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As the drawing shows, the board is marked with nineteen lines crossed by another nineteen lines. Upon nine crossings black dots are distinctly marked indicating the places for putting pebbles or stones necessary for handicapping when "Go" is played between a skilled player and a novice or less skilled player. An arrangement of this kind is called "Okigo,"-handicapped "Go."

The lines are usually one foot and five inches in length and one foot and four inches in width. The board rests upon four feet, each of which is about four inches in height, which together with the thickness of the board makes the total height a little above one foot. The best material for board is torreya micifera, next to which is gingko or Judas-tree. Some are made of cheery, white fir, or pointed zelkova which is too hard making the touch somewhat harsh when playing. The pebbles are of two kinds, white and black ones, which are symbols of heaven and earth or the sun and the moon.

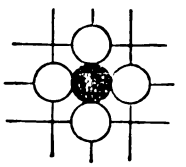
Each are 361 in number, equal to the crossing points of the lines on the board. In playing "Go," however, cases in which all of these pebbles are used are rare. The usual shape of pebbles is round and flat, projecting a little in the middle part. The best kind is almost round as a marble ball. Their diameter is about half an inch, cheaper ones being a little shorter. The white pebbles are usually made of shell and the black ones of real stones. The more expensive ones are made of crystals. The "goge," receptacle for pebbles, are generally of carved wood or of porcelain varying considerably in shape. The line crossings on the board which number 361, are the places where pebbles are to be placed and not on the squares, when the game is played.

The game is played as a rule between two players; very rarely several persons engage in playing, being divided into two parties. Superior player plays with white pebbles and inferior player with black ones. When neither knows ability of the other, it is the etiquette of the game that each proposes to take black pebbles affecting to be inferior, or paying respect to the other's ability.

It is generally decided by drawing lot, and one who takes black pebbles places stone first, and in the next game the adversary gives up white stones and takes black ones and so on alternately. Thus the white and black stones are exchanged between the two players for each game. The game is for each player alternately to place pebbles on the line crossing, and victory is decided by reckoning and comparing the number of crosses surrounded by the white and black pebbles. This may be illustrated as follows:

If the cross occupied by black pebbles in three separate places, or territories so called, be 28, 62 and 33 respectively, a total of 123, and those occupied by white pebbles are 80, 20 and 23 in three areas, a total of 123, it is decided as a drawn game. Crosses are occupied in several ways, the fundamental way of which is to take the adversary's pebbles by surrounding them completely. The simplest way is shown in the figure one.

Fig. 1.



Thus, a black stone is taken by four white ones. This way of taking the adversary's stone and making ones own territory is called "Yotsume Koroshi," — Killing by four crosses.

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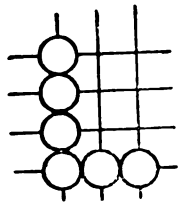
Pebbles arranged in succession on straight vertical and horizontal lines are considered linked together, while those placed in successiou on oblique lines are not deemed connected, however long the succession may be. The figure 2

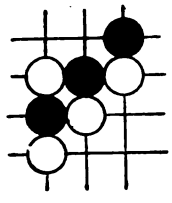
Fig. 2



shows a succession of white pebbles. The figure 3 shows the black stones are disconnected or cut by the white stones.

In the first as form as figure 1, the blacks' cross is occupied completely by the whites. The surrounded black stone is taken by the white which occupies the cross, the black stone taken being in the end used for filling up a crosses taken by the adversary with black stones or for decreasing the number of crosses occupied by the black side.

Fig. 3



The following is another example of the complete surrounding of black stones by the white, which means the occupation of the space held by the white, which means the occupation of the space held by the black, by the white :—

Fig. 4

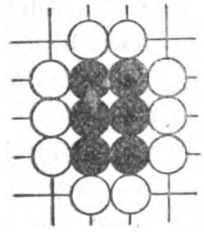
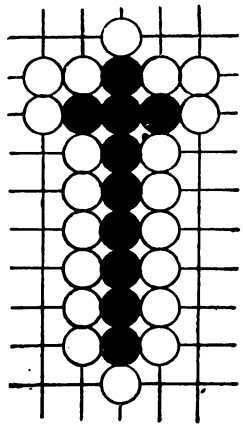


Fig. 5



The black stones besieged are taken off, and the space becomes territory of the white. The greater the number of crosses the more extensive the territory is.

At the extreme ends of the board, occupation is complete, when white stones are arranged against the black as follows :—

Fig. 6

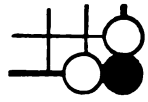
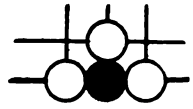


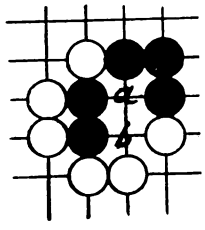
Fig. 7



Thus, a black stone is taken by 2 white stones in a corner, and by 3 white stones at an edge.

This "yotsume-koroshi" is the basis of go-playing, and it is simply an extension of this basis rule by which the game is played over the whole board.

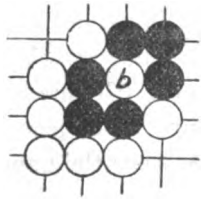
There are complicated forms of this rule. One of them is "uttegae." This is a method, by which one sacrifices one's own stone, to reduce the enemy's activity and take may enemy stones. For instance, stones may be arranged thus :—



Following the putting of a white stone on the crossing at *a*, black stone will be put on the crossing to be linked with other black stones.

Now, if a white stone is put on the crossing *b*, a black stone is put on the crossing *a* and it takes the white stone at *a* by the ordinary "yotsume-koroshi" as follows :—

Fig. 8



Then, a white stone can be put on the crossing *b* again and it takes the 3 black stones and occupies three croses. The follow-

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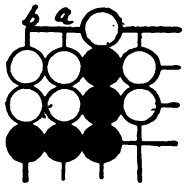
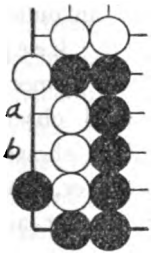
ing is another case :—

Fig. 9



In this case, a black stone is placed on the crossing *a* at first, a white stone had then to be placed on the crossing *b* to take the *a* stone as otherwise the 4 stones of the white will be taken by the black. Thereupon, a black stone is again put on the crossing *a* and takes away five white stones. The following is on the same principle :—

Fig. 10

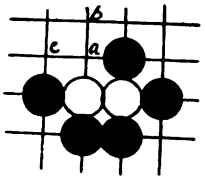


When a black stone is put on the crossing *a* a white stone has to be put on the crossing *b* taking the *a* stone, upon which a black stone is again put on the crossing *a* in order to take four stones.

The "uttegae" is a method by which one stone e is sacrificed, threatening to besiege the enemy stones by another stone, and it then actually takes adversary's stone or stones. In actual play, this is often seen.

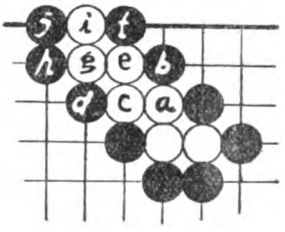
An arrangement of stones called "Shicho" is seen very often when playing. This is the greatest modification of the "yotsume-koroshi" and is the best application of the latter method. It has the following form :—

Fig. 11



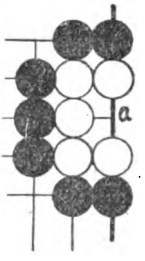
It may be seen from this that 2 white stones are about to be besieged by black stones. The only way to escape is for the white to occupy the crossing *a*. A white stone is, therefore, put on that crossing. A black stone tries to complete the siege by taking the crossing *b*. a white stone then finds a way of escape on the crossing *c*, and a black stone besieges it by occupying the crossing *d*. If this fight is kept up to the end of the board, the white will at last be completely besieged by the black, unless there is a white stone previously placed there to connect with them, as illustrated below :—

Fig. 12



The "shicho" is thus a method of pursuing the enemy to the end, and unless there is an enemy stone placed in the way preventing pursuit, pursuit can be kept up from one end of the board to another end. In this besieged condition, there are two cases where the besieged stones cannot be captured by the enemy by whatever means or where they cannot avoid being capture by the enemy by whatever means. In the diagram No. 13, the last placing of a

Fig. 13



black stone on the crossing a can completely besiege the white stones. In this case the stone at a cannot be taken by the enemy as the white stones are besieged completely by that one stone, whereas in a usual case, the a stone would have been taken by the white according to the principle of "yotsume koroshi." These 5 white stones are deemed in the final calculation of the crosses taken by both players as taken by the black without necessarily placing a black stone on the crossing *a*. These white stones are called "dead."

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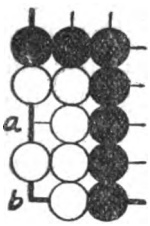
The following shows a contrary case :—

Fig. 14

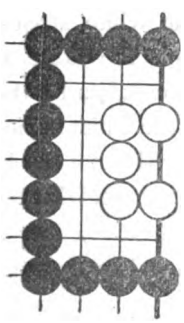


A black stone is placed on the crossing *a* to completely besiege the white, but there is still the space *b* which makes the siege in complete. As the *a* stone cannot accomplish a complete siege by itself, it is unconditionally taken by the white, according to the aforementioned rule. The white stones in this arrangement be besieged in whatever way. In other words they cannot be killed. They are thus called " living stones."

The space is called " me,"—eye. In the former case, the stone died, as there was only one " eye," while in the latter case, the stones did not die, as there were two " eyes." The theory is that two or more " me " can keep the besieged stones alive no matter how they are besieged.

In many arrangements stones are often dead, though at first sight they may look alive. The following are examples :—

Fig. 15 A



In A, the white cannot have another " me,"—eye, by whatever extension of lines inside the black lines. In B, there may seem to two " me," *a* and *b*, but they are not true eyes and when a black stone is placed on the crossing *b*, the white stones *c* and *d* are taken at once by the black by means of " yotsumeko-roshi." Thus, there is actually only one " me."

Fig. 16 B

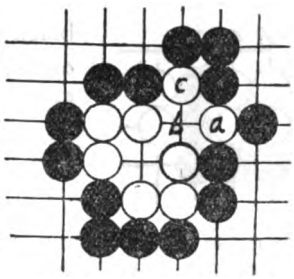
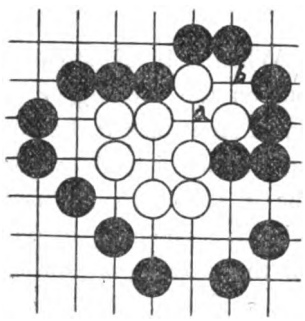


Fig. 17 C



This may appear to have two " me," with the white stones able to find an outlet and keep alive. A more careful observation shows, however, that *a* is not actually a "me" like *b* in the figure B, as a black stone placed on the crossing *b* kills the white stones by " Yotsume-Koroshi." Such a " me " is called " Kake-me,"—a dead or imperfect eye.

Even within enemy's territory, stones can form an independent area and reduce that territory, if they can manage to make two or more eyes and keep themselves alive. If they could not keep themselves alive, however, their area is entirely confiscated, and the dead stones may be used to fill up their own territory by the enemy.

(*To be continued*)

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THE MEIJI JAPAN SOCIETY

By Dr. G. KATO

Professor in the Tokyo Imperial University

A LONG period of time has elapsed since Japan was first heard of or seen by Westerners, and since then she has been studied and observed in many different lights. The results have been published through various organs at every opportunity.

Foreigners residing in Japan have associations formed of themselves for the furtherance of the object. One of them is the Asiatic Society of Japan, which once had as members Mr. Basil Hall Chamberlain and other noted men. It has been in exsitence for the past 51 years, and in the meantime has extended its study from Japan to the whole Orient.

Westerners in increasing numbers have been studying *bushido* to find out the true cause of the Japanese victory in the Japan-China and Japan-Russia Wars, Shintoism, Confucisianism and Buddhism, which have contributed to Japan's peculiar spiritual civilization.

It is highly regrettable that the scientific study of spiritual education, which is essential for the self-consciousness and loyal spirit of a nation, is in a poor state among us Japanese. The study by Westerners is quite minute. Yet it is, to our regret, not quite correct and cannot go very deep due to the great obstacle in the form of the difference of language, thought and religion. This is liable to cause misunderstandings of Japan among foreigners, to be taken as material for defaming us, causing great disadvantage in not a few instances.

We can not remain at ease. It is very good that Westerners should study Japan, but they will be unable to reach the truth in a short period of time. We Japanese cannot nonchalantly leave things to be studied by them and wait for their thorough and correct understanding of us after a long interval of time. We must study our country ourselves, for which the foreigners' researches will give us food for thought. We of course, understand truly our own country and we only can introduce true Japan to the world.

Japanese spirit and thought have been greatly affected by the recent severe changes in the world's economic circumstances. We grieve that young men and women in Japan having no unity of thought have forgotten, unconsciously, the fundamental spirit with which Japan was founded and our native spirit, and are liable to become the slaves of the superficialities of European and American thought. Moreover, our spiritual civilization has been greatly shaken by the evils of foreign material civilization. At this moment, we believe it would be greatly beneficial in preventing the disturbance of thought, in developing the national morality and spiritually educating our

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young men and women, if we study with scientific accuracy our true and peculiar spiritual civilization and consider and explain it in comparison with the knowledge of to-day.

It is also believed that the publication of the result. of this study in foreign lands will contribute toward dispelling the foreign misunderstandings of Japan and toward bringing about a better mutual understanding with Westerners. This must be the duty of those of us in the scholastic world.

The Meiji Japan Society was organized with this object in view on November 3, 1912, in commemoration of the demise of the Emperor Meiji, by Count Hayashi, Dr. K. Shiratori, Mr. Hoshino, Mr. M. Nagai and other prominent men and myself. We have since met a few times a week to study, and have held monthly meetings of all the members. We have issued reports twice a year and occasionally books describing our studies and investigations.

The members have increased steadily, and our funds amount to about ¥60,000. In order to make ideal progress in the society's work however, a capital of ¥200,000 is necessary, and we are making exertions to raise it. We have been granted funds by the Imperial Princes, which is a great honour not only to us but to our scholastic world.

Our rules have already been published and a list of the books issued will be published later.

Some people may think our society is too far from active life, as its object is too much one of investigation, and academic. It is doubtful, however, whether the old methods of study of our spiritual civilization are acceptable to the men of to-day, and we shall feel happy and gratified if our scientific investigations are popularly adopted. We shall have been quite successful in our work, if we can proceed with our fundamental study of Japan and explain the root of our spiritual civilization.

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JAPAN AND EXHIBITIONS: PAST AND FUTURE

By ANON

THE contributions made by expositions and similar undertakings toward the growth of industry, promotion of trade, and progress of general civilization in Japan have been great. Thus exposition work has of late greatly risen in importance in the eyes of the public.

This was not, however, the case about half a century ago. If I had been born in that remote part of the world, the Japan of those days, about half a century ago, I should have witnessed strange changes in the public mind about expositions, and great progress made in this direction during the intervening fifty years.

Let me assume that I was born in 1867, when the Exposition was held in Paris.

While I was yet unborn the few ultra-modernists of those days, who had been enlightened by Western Civilization, advocated that Japan should take part in the Exposition at Paris. The public at large, however, who thought they must exclude foreigners from Japan and who were ignorant of the world situation, took no notice of the urgings of those ultra-modernists. Only the Saga and Kagoshima clans, who were comparatively well versed in European affairs, and the Tokugawa government sent some exhibits to the Paris Exposition. Even that was a praiseworthy action, considering the state of affairs in Japan in 1867.

When I was seven years old, namely in 1873, the International Exposition was held in Vienna. That year corresponded to the fifth year of Meiji, when the late Emperor Meiji had been on the Imperial throne six years and Japan was witnessing eventful scenes in domestic and foreign affairs.

In this International Exposition the government of Japan voluntarily took part. The people's knowledge and interest about expositions in those days were in their infancy. They did not know the nature of expositions. It was, therefore, natural for them to take no notice of the Vienna Exposition. The government purchased various goods from the merchants or manufacturers which were sent to Vienna.

The sum needed in purchasing these goods is said to have amounted to ¥800,000, not less than ¥10,000,000 at the present puchasing power. It must have been a great decision for the government to take, for in those days the Meiji government had much to do with its money. It shows the great attention the enlightened men of those days paid to the growth of industry, promotion of trade, and the introduction of European civilization.

Marquis Ōkuma was appointed President, and Count Tsunetami Sano Vice-President of the Japan exhibits. Over ten secretaries, several experts and business men, and Dr. Wagner and other foreign employées of the Japanese

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government, were sent to Vienna. Mr. Shigenobu Hirayama accompanied the party as chief interpreter.

The exhibits represented all the good things produced in Japan of that day as well as various things produced in ancient Japan. The arts and industry of Japan, therefore, were well exhibited, to the great admiration of the European nations.

In 1877, a National Industrial Exhibition was held in Japan for the first time, showing the rapid progress made in Japan along these lines in so short a period.

At the time of the Vienna Exposition, a certain Austrian tea-merchant proposed to the Japanese delegates to open business with Japan. The secretaries, therefare, ordered Gisuké Matsuo and Kanesaburō Wakayi, who accompanied the party, to establish a company and open business with Europeans at once. This company was called the Kiritsu-shōkō-kaisha. Thus an object lesson of the value and importance of expositions was given to the people of Japan. From this they came to know what great contributions are made by expositions toward promoting trade and industry.

After this, exhibitions were held in various districts of Japan under the names of *tenrankai*, *hinpyokai*, and *kyōshinkai*, nearly every year. Among them were the National Exhibition in 1877, the Taishō Exhibition in 1914, and the Peace Exhibition in 1922. Recently expositions have been held in Japanese colonies.

Exposition work in Japan was entirely in the hands of the government up to 1900. In that year the exhibits, sent from among the people to the Exposition at Paris, showed a great increase and the government entrusted the Exhibitors Association then organized with the administration and management of exhibitions, the government aiding with its supervision and a subsidy. This was an epoch-making event in the history of Japanese expositions.

In 1920, when the Japan-British exhibition was held in London, a fulther step was taken in this direction. At that time the Exhibitor's Association, over which Mr. Shigenobu Hirayama presided, was reorganized, and its name became Société des Expositions or *Hakurankai-kyōkai*. This association became permanent, and when Japan has taken part in foreign expositions, the government has entrustek the association with the complete management. Later the Société des Expositions and the Association for Encouraging National Industry were united, and a new orgauization was born under the name of the Japan Industrial Association. The business that had formerly been in the hands of the Société des Expositions, was handed over to this new-association, and it has been attending to it ever since. The association is now attending to the business concerning the Japanese exhibits in the Exposition now being held in Brazil.

In Europe, also, there are such permanent Exposition Associations in nearly every country. Occasionally international conferences are held by the Exposition Associations in Europe, America, and Japan.

I have described the brief history of the development of expositions in Japan in the past fifty years, and also pointed out how great contributions have been made by expositions.

Nowadays when exhibitions are undertaken, too many exhibits are sent, so

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that they can not all be exhibited. For instance, for the Peace Exhibition in 1922 too many exhlbits, were submitted, and the authorities could exhibit only a third of them. The fact that exposition work in Japan has made such progress may be attributed to the distinguished services of the pioneers in this work. By their enthusiastic efforts Japanese producers have come to see the great benefit and gain that may be procured by exhibitions. These pioneers have made great contributions, direct and indirect, to the growth of industry, and the progress of civilization at large.

What an interesting film these fifty years presents! If we compare Japan's first participation in an International Fxposition, to the marriage of the maiden Japan with the Exposition idea, this year, 2923, is that in which we celebrate the golden wedding. The any children born have contributed to the industry and trade of this country. There are good omens of further development and prosperity.

The Exhibition to celebrate this golden wedding will be held this autumn. What a happy augury! What is more, Mr. Hirayama, who acted as go-between on the occasion of the marriage, has been appointed President of the coming Commemoration Exhibition, which is to celebrate the semi-centennial of Japan's participation in International Expositions.

The aim of the Semi-centennial Exhibition or *Bankoku-hakurankai-sanka-gojūnen-kinen Hakurankai*, is to celebrate the happy occasion of the marriage of the Crown Prince and Princess Nagako Kuni, and to contribute to the improvement of exhibitions in Japan by displaying the various products of the countries of the world.

The Exhibiition is to be held under the auspices of the Japan Industrial Association from September 22, to November 30. The site of the exhibition will be around the Shinobazu Pond and in Ueno Park, Tokyo.

Among the officers of the Exhibition are included all the veterans of exhibition work, in Japan, as follow :—

PRESIDENT: Hon. Shigenobu Hirayama, President of the Japan Red-Cross Society and Privy Councillor.

DIRCTOR: Hon. Kakichi Uchida Member of the House of Peers and President of the Japan Industrial Association.

VICE-DIRECTOR: Hon. Hitoshi Dōké Formerly Director of the Bureau of Agriculture Mr. Seki Hoshino President of the Business Men's Union Mr. Reizō Yrmashina Vice-president of the Tōkyō Chamber of Commerce.

GENERAL SECRETARY: Mr. Morio Nakamatsu Formerly Director of the Patent Bureau.

ADVISORS: Viscount Keigo Kiyoura Count Tōsuké Hirata Viscount Eiichi Shibusawa Viscount Shimpei Gotō Viscount Kentaro Kaneko Baron Yoshirō Sakatani Baron Morimasa Takei.

Some of the regulations of the coming Exhibition are as follow :

Objects injurious to sanitation and public morals, or inflammable, and other dangerous things are prohibited. If objects exhibited should later fall within this category the exhibitors will be requested to remove them to other special rooms or their exhibition will be entirely forbidden.

Exhibitors can not protest concerning the acceptance or non-acceptance of their

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applications to exhibit, by the authorities of the Exhibition, or against the location or arrangement of their exhibits as fixed by the authorities.

The right to exhibit given by acceptance of applications cannot be transferred or loaned to others.

Exhibitors are not allowed to close their exhibition rooms or take away their exhibits during the period in which the Exhibition is open. But exhibitors can change their exhibits with the permission of the Exhibition authorities.

Exhibitors must pay all the expenses for the packing, carriage, exhibiting etc. of their exhibits, and the decoration of their exhibition rooms.

The Exhibition will take reasonable precautions against fire, robbery, etc., but is not liable for losses from such causes.

The Exhibition will be open from 8 a.m. until 5 p.m. According to circumstances these hours may be changed and the admission of ordinary visitors may be suspended for some hours.

The cost of admission will be 50 *sen* for adults, and 25 *sen* for children from five to twelve years old. The admission charge for visitors in parties and for groups of students led by teachers will be discounted.

To take photographs or the facsimile of anything within the Exhibition grounds without the permission of the authorities is strictly forbidden. The authorities of the Exhibition have the right to take photographs and facsimiles of the exhibits and to publish them.

Visitors who commit acts disturbing order or corrupting morals, or who take animals with them, or carry large burdens, or do not obey the regulations of the Exhibition, will not be admitted or may be ordered from the Exhibition.

Buyers of exhibits must pay the whole price at once, or when the price is over ten *yen*, the purchaser must pay a deposit of half the price. Purchasers are forbidden to remove exhibits they have purchased, in the duration of the Exhibition. Those who have paid deposit money should pay the remainder within seven days after the Exhibition closes. If they neglect to do so the purchase may be regarded as cancelled and the deposit shall be retained by the exhibitors.

Exhibits must be removed from the Exhibition within seven days after the Exhibition closes. Otherwise they may be disposed of at the discretion the Exhibition.

Charges for exhibition within the buildings are as follow :—

Special grade, ¥100 per 1 *tsubo*

First grade, ¥80 per 1 *tsubo*

Second grade, ¥60 per 1 *tsubo*

The charges for a show-case within the buildings are as follow :—

Special grade, ¥70 per 1 show case (3′ × 6′)

First grade, ¥65 per 1 show case (3′ × 6′)

Second grade, ¥60 per 1 show case (3′ × 6′)

The charges for places outside the buildings are from ¥60 per 1 *tsubo*

The charges for special places outside the buildings shall be fixed by agreement between the exhibitor and the Exhibition.

The application fee for exhibition and charges for places of exhibition already paid shall not be returned, though applicant should not exhibit or not use the whole space contracted for. The fee for application shall be returned in case the Exhibition should refuse it.

The exhibitors must bear all expenses

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in connection with their exhibits, but at the reguest of the exhibitor, these expenses may be borne, according to circumstances, by the Exhibition.

The structures put up by the exhibitors on the site of the Exhibition should be returned to the original states by them.

Exhibitors are reponsible for damage or loss done to the Exhibition or to third persons owing to the conduct of the attendants employed, or by the structures erected.

If an exhibitor violates the regulations of the Exposition, the authorities will take suitable measures and the exhibitor must bear all expenses in connection therewith.

Application for exhibition should be made by August 10. In case the applications exceed the available space, some may be refused, even though made before that date. The application must be accompanied by two copies of the catalogue of the exhibits.

If motor power is needed to run machines to be exhibited, or special structures or foundations must be erected, this should be set forth in the letter of application. If articles are not for sale it should be so noted in the catalogue send with the application.

The Exhibition will inform applicants as to acceptance or nonacceptance of applications by August 15. Exhibitors should pay the required charges within ten days after they have been informed of acceptance.

Exhibits should be sent in by September 10, and they should be arranged in position by September 20.

Exhibits not for sale should be marked "not for sale." When exhibitors wish to send their exhibits out of the Exhibition, they should obtain certificates of permission to do so from the Exhibition authoritties.

List of Exhibits in the Semi-centennial Exposition.

GRAINS :—flour ; starch ; rice ; beans ; wheat-flour.

BEVERAGES AND COMESTIBLES :—tea ; seaweed ; dried fish ; salted fish ; dried shelfish ; dried shrimps and prawns ; shark-fins ; beche de mer ; katsuobuchi ; isinglass ; tinned and bottled fish ; shiitake ; sugar ; confectionery and sweet-meats ; saké ; mineral water ; Miso (pea cheese), soy ; etc.

FURS :—hair ; and manufactures thereof ; fur ; leather ; leather manufacturs.

OILS :—fats ; wax ; and manufactures thereof ; vegetable-oil ; fish and whale oil ; mineral oil ; vegetable wax ; soap ; toilette cream ; perfumed water ; hair oil ; etc.

DRUGS :—chemicals ; medicines ; ginseng ; dried plants tor insectifuge ; sulphur ; iodine ; acetic acid ; sulphuric acid ; copper-sulphate ; nitric acid ; caustic soda ; iodide of potash ; chrorate of potash ; bleaching powder ; calcium carbide ; naphtaline ; camphor ; menthol crystals ; menthol-cane ; insect-powder ; perfumeries ; tooth powder ; toilet powder ; medicine ; etc.

DYES :—pigments ; coatings and filling materials ; coal-tar ; red lead ; paints ; etc.

YARNS :—thread ; twine ; cordage ; and materials thereof ; saw silk ; waste silk ; spun silk yarn ; cotton yarn ; flax, hemp, and jute thread ; wool yarn ; thread and lace thread ; all other twines and cordage ; etc.

FABRICS :—silk.tissue including cotton mixture ; cotton tissue ; tissues of

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flax, hemp, jute, including cotton-mixtures; woolen tissue including cotton-mixtures; etc.

CLOTHING AND MANUFACTURES OF FABRICS:—shirts; under-shirts and drawers; sashes; night-dresses; foreign clothing; kimono; handkerchieves; towels; tablecloths; and other manufactures of fabrics; etc.

KINTTED GOODS:—hosiery; pleated cords; fishing-nets; trimming; braids; etc.

CARPETS:—carpets; figured matting; etc.

PAPER AND PAPER MANUFACTURES:—Japanese paper; paper; labels; paper napkins; paper boxes; and other paper manufactures.

MINERALS AND MANUFACTURES THEREOF:—coal; Portland cement; etc.

POTTERY:—cloisonne ware; glass wares.

ORE AND METALS:—iron; copper; tinfoil; zinc; antimony; brass; yellow metal; etc.

METAL MANUFACTURES:—insulated electric wires; copper manufactures; brass manufactures; bronze manufactures; antimony manufacture; aluminium manufactures; nickled metal manufactures; enameled iron manufactures; nails; rails; knives; umbrella metal fittings; needles; pans; rice kettles; etc.

CLOCKS, SCIENTIFIC INSTRUMENTS, VESSELS, VEHICLES, AND MACHINES:—hanging and standing clocks; surgical instruments and parts thereof; philosophical instruments and parts thereof; musical instruments and parts thereof; vehicles and parts thereof; vessels; machinery and parts thereof.

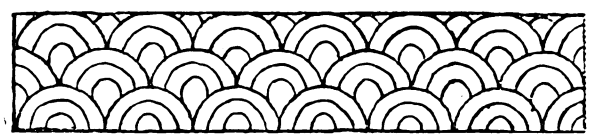
WOOD BAMBOO AND MANUFACTURES THEREOF:—shooks; match wood; wood-shavings for match boxes; wood; bamboo; wood manufactures; bamboo manufactures.

TOYS, ATHLETIC APPLIANCES, AND LACQUERED WARES:—indiarubber and gutta-percha manufactures; celluloid and manufactures teereof; hats; buttons; partmanteaus; trunks; bags knapsacks; unbrellas; etc., matches, lamps, and parts thereof.

STATIONERY:—pencils; ink; etc.

FERTILIZERS:—oil-cake; phosphate manure; artificial manure; etc.

Other articles the authorities deem necsssary to exhibit.



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SHIMABARA

Situated at the middle of the western coast of Kyushu, Shimabara is a noted place rather better known to westerners in Siberia, China, Singapore, etc., than to the Japanese. Shimabara is administratively called Minami-takakigori. It is a peninsula stretching out at the south east end of Hizen. It is connected to the land on the north by a narrow neck called Aino, its width being only 12 "cho."

Mt. Unzen arises high in the center of the peninsula and is surrounded by mountains and hills. The mountain range extends to the sea in four directions. Therefore the land is generally a sloping. The east, south, and north sides are open and are composed of aqueous rocks of the third period stratum, the other is of lava. The climate has no great change in summer or in winter; it is never above 90° F. nor below 30° F. Throughout the year the climate is mild.

Why Shimabara is well known to foreign people is due to two special causes; one is that the Christians had an battle here against the government, an infrequent matter in Japan's history and the other is that this place was opened first to foreigners in Japan, besides which there are hot springs. In the winter of the fourteenth year of Kanyei, (1637) the Christians at Shimabara and Amakusa Island, near Shimabara, were driven to revolt. They set up the standard of rebellion at Shimabara. This was owing to the oppression of the Christians and the hindrance to their faith by the government. Moreover the surviving retainers of Lord Konishi had resentment against the Tokugawa government, and conspired with the Christians.

The Tokugawa government despatched at first Itakura Shigemasa with his troops to put down the uprising. The expedition failed. Then Lord Matsudaira Nobutsuna with his force was sent and he at length restored order. Subsequently the Tokugawa government took drastic measures for the extermination of the Christians.

The name of Shimabara, having such historic renown, became popular with foreigners and they never miss a visit to the old battle ground when they take a trip over there.

The site of Arima castle, which was occupied by the rabels, still remains. The castle was a small one, with a circumference of little over two miles, but had a position of great strength, standing on a high cliff facing the sea. A hill, named Tsukiyama, stands outside the castle and a mountain, named Uyenohara is at the back of the castle. Its tope covers a wide plain. The rebels occupied these advantageous points. Attack on the castle had to be made from the sea which added to the difficulties of the government. Under these circumstances the rebels were not quelled so easily. The stone walls of the castle were thrown down and the moats were filled with earth, but the features of the old castle can be imagined.

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The name of Arima came from Lord Arima who took up his abode in it. Later he was transferred to the fief of Kurume in Chikugo. At the center of the site of the castle, is the tomb of Itakura Shigemasa who died assailing the castle. Not far away, at the village of Aino, is a tumulus, called Kubitsuka, where is buried the head of the chief of the rebels.

Early in the Meiji era, foreigners were not allowed to travel inland, but the two hot springs in Shimabara, Obama and Unzen were permitted to them as the recreation resorts, for the foreign residents at Nagasaki, it not being far from Nagasaki. Thus Shimabara became popular with Westeners.

Mt. Unzen is the general term for mounts Fuken, Myoken, Yatake, Kunimitake, etc. Kunimitake is the highest peak, 4,900 feet above sea level; next is Fuken, 4,830 feet.

On January 18 in the fourth year of Kansei, (1792) Mt. Fuken suddenly erupted; in February, Mayuyama, east of Mt. Fuken, erupted. On March I the whole mountain began to rumble violently and caused a terrible earthquake shaking up all Kyushu continuously for a month. On April 1 Mayuyama exploded into two part's and melted lava gushed out, followed by a big tidal wave, and 70,000 people in the peninsula lost their lives.

Now Mt. Unzen is dormant. The summits of Mt. Myoken and Mt. Fuken are covered with many piles of wonderful rocks and unique trees. Foreign climbers enjoy ascending these peaks. The skirts of the mountain spread toward the town of Shimabara. The summit commands both the picturesque scenery of the in land Sea (Ariake-no-umi) while across the water, the Aso range looms through the haze. There is a grand view the ocean, (Amakusa-no-nada), with the Goto and Amakusa Islands scattered about. Autumnal tints on the mountains are another attraction.

A peculiarity of this mountain is that there are many wind caves; wind is always blowing out of the caves. Even in winter when the heat of the earth is the highest, the temperature of the caves is about 30° F., consequently the people of the villages use them for cold storage.

Shimabara-cho, formerly the castle-town of Lord Matsudaira, is divided into two parts; Shimabara and Minato-machi. They are both good harbours, facing the Inland Sea (Ariake-No-umi).

Interesting places near Shimabara-Cho are not rare. Yayeyama, 3 miles from the town, is a large lava cone created by the eruption of the Kansei era, its base is 2 "ri" around. The rocks stand in singular shapes as if chopped out by a giant's ax. On the rocks are strewn pine-trees and azaleas. It looks like a garden. In spring and autumn all the town people take a trip here.

Of Mayuyama, which erupted in the Kansei era, half remains. It rises high at a short distance west of the town of Shimabara. The many furrows of the mountain, are divided by white sand streams, which look like remaining snow on the mountain from a distant view. Especially the view from Ariake-no-umi is excellent.

Tsukumo (Islands) means literally ninety nine. There seem to be as many islets and rocks as the name indicates, scattered around the entrance to Shimabara haubour. These are said to have been formed by the rocks ejected when

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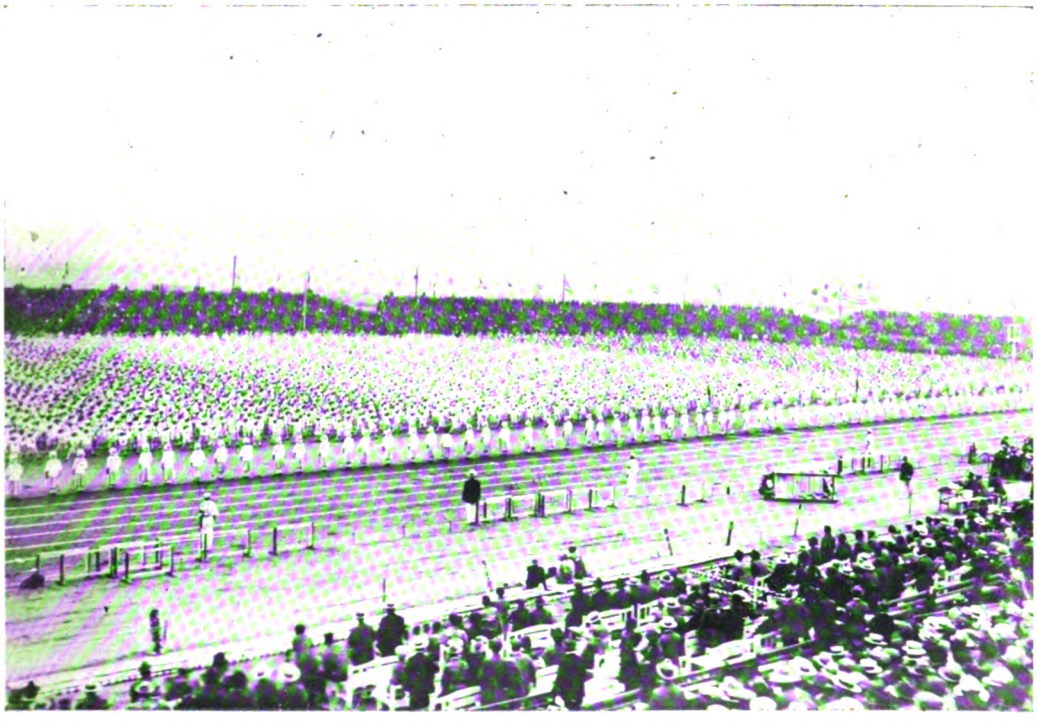
The Emperor's Cup and other trophies of the Far Eastern Olympic Games



Massed Gymnastic Exercises at the Far Eastern Olympiad

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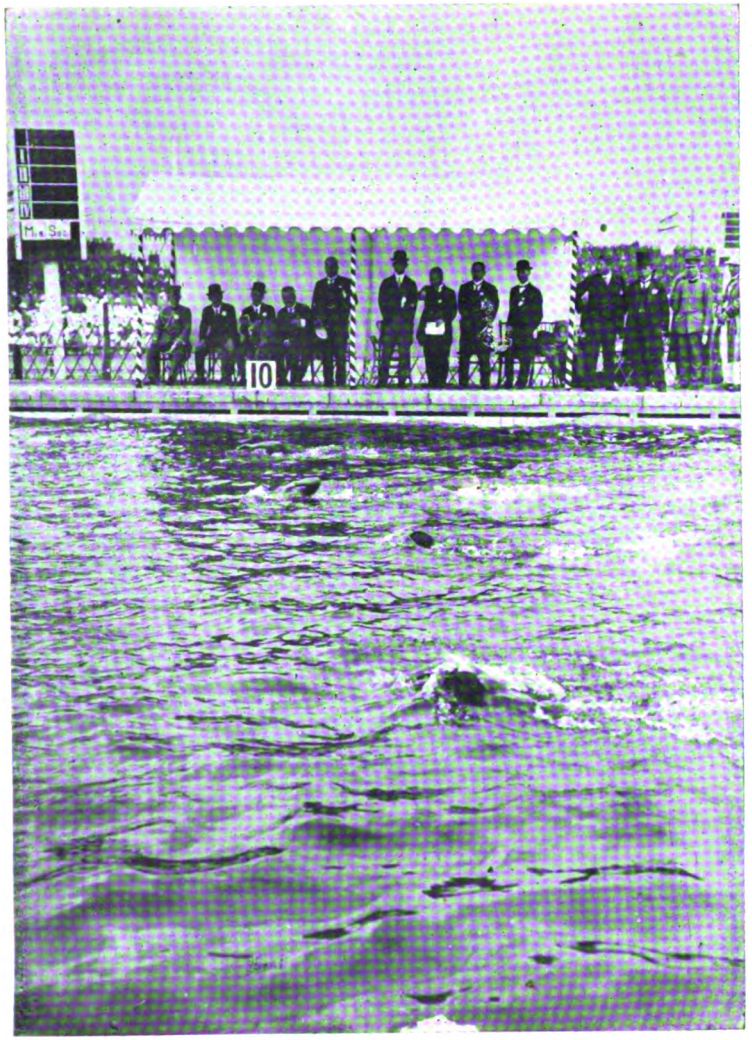

Swimming in the presence of the Honorary President, H.I.H. Prince Chichibu, at the Olympic Games

H.I.H. Prince Chichibu, Honorary President of the Far Eastern Olympic Games, shaking hands with Catalon, the Philipino flash

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Mayuyama exploded, and by the eruption at the bottom of the sea. Being lava, some of them have been washed away by the waves. There are really about thirty islets now, covered by old pine-trees. They include Bora-shima, Ogi-shima, Koma-shima, Kannon-jima, etc., most of them being named from their shapes. The view of the Tsukumo Islands resembled that of Matsushima. Part of the sea shore with pine trees on the white sands, looks like Ama-no-Hashidate; Moreover, the shape of Shimabara harbour is similar to that of Itsukushima. The people of the locality are proud of the fact that Shimabara combines the "three representative views" of Japan into one. Visitors can catch crabs, top-shells, young lamineria, etc., around the islets.

At Reiku Park is the ancestral mausoleum of Viscount Matsudaira, a lord of the feudal age. It was formerly an island composed of many hills. The park faces Ariake-No-umi, and its beach is an ideal bathing place; the water is clear and shallow.

Shimabara castle was not large, its circumference having been only 30 "cho". The retainers' quarters were situated outside the castle, and each house was surrounded by stone walls, looking like a small castle.

Here is the best bee-nursery in Japan. At the Meiji Restration, the Samurai who lost their pensions, found a saitable business in establishing an apiary with the encouragement of the Lord of the Clan. Some years ago honey bees were procured from America and Italy and constant improvement is striven for. On account of the abundant fruit trees and the warm climate success has attended the honey industry.

Obama spa is especially well known abroad. The hot springs are ideal resorts for the Europeans who live at Shanghai, Hong-Kong, Singapore, etc., suffering from the bad climate there.

Obama hot spring opens on Chijiwa-kai, or the sea of Chijiwa. There are the springs of Meiji-yu, Moto-yu, Funto-yu and Tansan-sen. The Tansan-sen is a carbonated spring, the others are briny and are said to be efficacious in cases of rheumatism. There are a few good hotels with excellent accomodation.

There are eight "famous views" at Obama and in its neighbourhood:

(1) A magnificent view of the sunset, beyond the western sea.

(2) The grand view from Token-zan.

(3) The sea-fire that appears over the neighbouring waters in the winter season.

(4) The fishing boat's fires at night present a beautiful scene, looking like fire works.

(5) Oni-ishi; this is a huge stone, in a field more than 2 miles from Obama. It is 40 feet in length, 34 feet in width, and 20 feet in height. On the top is a Jizo shrine. This, it is said, was carried here at the time of the great eruption. There is nothing to see here but the huge stone itself. After a visit by Lord Matsudaira, it became famous.

(6) Tomitsu Benten, a temple erected on the coast toward the west, over 6 miles from Obama. The view of the sea, pine-trees and the temple is picturesque.

(7) The Cave of Cormorants, is a great cave on the coast north west of the Benten temple. Its name comes from the cormorants that alway; flock on the rocks. At high tide, the cave goes under water. At low-tide it is half open and a boat can go in. The cave forks right and left inside and is so chilly that no

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one can stay there long.

(8) Tazuna water-fall, in the neighborhood of Obama. It is not large, being only 20 feet high and quite narrow, but it is a retired spot and the spot is very cool.

Around Obama the water is clear, the sand are clean, and there are good places for bathing and boating.

Unzen hot spring is located on the side of Mt. Unzen, about 14 miles from Obama, and is an ideal spa for summer resort, being 2,000 feet above sea level. There are also hotels with good accomodation. Those who are tired of the sea shore at Obama can come here and enjoy the mountcin scenery. There are several springs; Furu-yu, Ara-yu, Kojigoku, etc. All are translucent sulphur-springs, having a temperature of 98 degrees Centigrade. The golf-links here are said to be the best in the Orient. The azaleas flowers in the early summer are beautiful. Visitors here can easily climb the peaks of Mt. Unzen.

In the Shimabara peninsula, stock-farming is very active. This was encouraged by the former lord of the clan. Shimabara horses were famed in western Japan. Recently sheep-breeding has come to the front. The sight of the flocks on the sloping mountain pastures bring thoughts of Switzerland.

The reason why Shimabara is not so popular with the Japanese is that it is too far in the west of Kyushu to be visited by the city people of the mainland, and there was not the advantage of good transportation. Now, however visitors can reach it without any diffiiculty, by taking a train on the Saga line of the Kyushu railways, and transferring to the Shimabara line at Isshaya.

CICADAE

Kaze wa mina
Semi ni suwarete,
Hito-ki kana!

Alas! poor solitary tree!—pitiful now your lot,—
every
Breath of air having been sucked up by the semi!

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THREE STRANGE STORIES OF KAGA

KANAZAWA in Kashu was the castle town of Lord Mayeda, who possessed the three provinces of Kaga, Noto and Etchu and was the largest feudal lord in under the Tokugawa shogunate. These places are at the rear of Japan and face the dark Sea of Japan. The winter season is very long there, and for half the year, they experience gloomy weather, buried in sleet and snow.

Naturally many ghostly and other stories are told of these melanchory places, old traditions handed down from generation to generation among the people, amusing them on snowy nights, while warming themselves at the "kotatsu" (a foot-warmer), half in fear and half in curiosity. Three such tales are the following:

THE GOLDEN WASABI

In the time of Toshinaga Mayeda, the the second lord of the clan, there was a samurai called Kozuka. He once attempted the ascent of Mount Iō, a mountain of fine scenery south-west of the Kanazawa Castle.

He wanted to see a pond of fine scenery on the mountain top, of which he had heard. He took advantage of a holiday to go up the mountain, with one of his servants. It was at the beginning of April, of the old calendar, when there were still wild cherry-blossoms remaining blooming in their beauty in the green leaves. It was warm and master and servant chatted merrily, as they, climbed.

When they were about half way up, the sky became overcast suddenly, and everything before them was hidden in mist, making it impossible for them to go ahead. They made every effort to ascend, but finally gave it up and turned back, lest they should go astray. Soon, they lost their way, and following their noses found themselves at last at a mountain stream, which they followed. Soon they saw green grass in it, which looked fresh and fine in the water, and exholed fragrance. They wondered at it, and found it to be wild wasabi, a favourite Japanese condiment. They were much pleased and gathered tens of the plants.

As they descended further, they came across the right road, which took led them to the mountain foot. Before they found the road, however they tumbled down many steep places and so lost most of the wasabi, only three being left in the servant's hand.

At home, the servant took the plants to cook for supper, when he found them to be as hard and heavy as metal. He took this wonderful thing to his master, who was astonished at finding the stems and leaves to be of pure gold.

The following day he explored the mountain stream in search of more wasabi, engaging strong village-men, but it could not be found by all the means tried. As the matter was con-

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sidered too mysterious to be overlooked, the samurai told all the details to his lord, to whom he presented two of the golden wasabi.

The lord thought it very strange, and searched for the wonder everywhere in the ten villages at the foot of the mountain, but in vain. No one was ever able to discover even the mysterious place, where it was found.

The story is interesting, as it resembles in conception the tale in one of Sir Rider Haggard's novels, in which an Englishman, entering secretly King Solomon's Mine, picked up many diamonds, but narrowly escaped with only a few.

THE MYSTERY OF KURAGATAKE

Kuragatake is connected with Takao Mountain south-west of the Kanazaw Castle. It is situated behind To-zan, and is known as the most sacred mountain in the neighbourhood. There is a pond on the summit which does not dry up even in summer. Another pond lies a little below, noted for its "junsai" (brasenia purperea), which grows in profusion. Thousands of visitors from Kanazawa visit it in the summer. The upper pond is thought to be too mysterious for men to dare to swim in it.

Before the land was possessed by Lord Mayeda, it belonged to the Togashi family, whose castle was on Takao Mountain, and the inner citadel was built on Kuraga-take. The family was attacked by an enemy led by Keikaku Susaki, and was defeated. The castle was on the verge of falling, when the enemy's divisional commander, named Kosuke Mizumaki, on horseback, marched on the castle. Masachika Togashi, the head of the family, defended himself desperately on Kuraga-take. Mizumaki advanced and attacked Togashi, which at last led to a grapple between the two, both on horseback, at last they fell over the precipice into the pond, in which they were drowned. This accelerated the fall of the castle and the ruin of the Togashi Family, which had predominated in the Province of Kaga for several generations.

After the tragedy, local people saw a red colored saddle floating on the surface of the pond every year on the very day of the castle. The saddle being fitted with metal, should have been too heavy to float. It was the favorite saddle used by Togashi.

No one dared to swim in the pond. It is believed to be connected with To-no-Ike, another pond in the grounds of the Kanatsurugi Shrine in Tsurugi-machi at the foot of the mountain, rice bran thrown into this pond always being found floating in the pond a few miles off.

This mystery dissuaded people from entering the pond, until a man called Sannoya Ichirozayemon of Kanazawa dared to go into it one day. He went to the bottom and found there a lighted lantern. Astonished at this light, he rushed out of the pond. Soon after he died suddenly.

Later another visitor, a samurai went to the pond's bottom. He saw a big stone hollow guarded by a dreadful looking old woman. This old woman told the invader not to tell anything about the place to other people, if he wished his life spared. Saying this she looked at him very fiercely. Frightened the man never talked of the matter for quite a while. Finally he let it and spoke to some use of the secret of the pond's bottom. Before long he was a dead man, without

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any apparent cause.

In the Genbun era (1736-1740), Hirose, a retainer of Kanazawa clan, who served as falconer to the lord, visited with a few companions the summit of Kuraga-take in June. They were caught in a shower. Soon, evening clouds enveloped the mountain, making it so dark that they could not see an inch ahead. Sheltered under an old tree. They soon heard something flying in the dark clouds and drop into the pond. They wondered at the sound and looked into the pond, after the rain stopped. To their astonishment, they saw there a new coffin. They went down to the edge of the pond and got the coffin out. They found nothing in it, and wondered why it fell into the mysterious pond. They came home with the strange object.

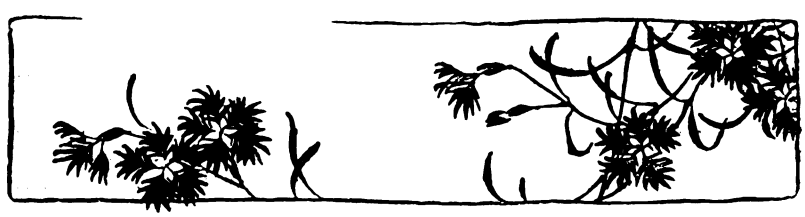
THE OWLS

On a hill not far from Tsurugi-machi at the foot of Kuraga-take stands a Shinto shrine called Hakusan-jinja. Marvellous being the deity's power, the shrine was regularly visited yearly by the lord of Kanazawa.

One year a number of carpenters were repairing it under the supervision of an official. They worked in the shrine grouuds in the daytime, and in the evening, they left for their inn in the town, except two, who were left to watch the tools. One moon-light night one of the watchers walked about in the shrine grounds, when he heard an owl in an old tree, screaming busily. The man imitated the scream, half in fun. The bird left the tree and settled on the shrine roof, where it screamsed. The man imitated it again. Then, the bird came nearer to him and screamed repeatedly in the shrine yard. The man imitated it. Soon, there were thousands of owls here and there surrounding the shrine. The man became terror-striken.

The other watchman was startled and reported it to the men of the shrine. He was told that the owls always flocked in the same way and tried to beat any one imitating their cries and to bring him to death. The men of the shrine hurried to gather the towns people and rescue the man by outscreaming the birds. Soon, a large number of people came from the town, who imitated the owls' screams at the top of their voices until dawn, when the birds flew away. The life of the watchman was thus saved.

This story was told by Ichirozayemon Sakakibara, who was on the scene as the superintendent of the men repairing the shrine.



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NEWS OF THE JAPAN RED CROSS SOCIETY

Excerpts from the report of the reliefs corps despatched in Sagahalien

DURING April, the contingent hospital of our society at Alexandrovsk has treated patients as follows:

Out-patients	242
Treatments	2,037
Recovered	114
Died	2
Miscellaneous	60
Present No. of patients ...	66

Among them, there are 8 Chinese, 3 Russians and 15 Koreans. Also the Female Department of the Hospital has treated 159 patients.

In the same period, the Japanese Military Hospital in here has treated patients as follows:

Out-patients	220
Treatments	2,588
Recovered	139
Died	1
Miscellaneous	25
Present No. of patients ...	55

On April 7 Major-general Kuwata, the officer in attendance on the emperor, came here with His Majesty's message and delivered it on the ground of the infantry camp. The all members of the relief corps received tobacco and squar sugar which were bestowed by the emperor.

During May, the contingent hospital of our society at Alexandrovsk has treated patients as follows:

Out-patients	283
Treatments	2211
Recovered	176
Died	none
Miscellaneous	35
Present no, of patients	72

Among them, there are 7 Chinese, 6 Russians and 25 Koreans. The Female Department of our hospital has treated 142 patients.

In the same period, the Japanese Military Hospital in here has treated patients as follows:

Out-patients	215
Treatments	2050
Recovered	128
Died	1
Miscellaneous	50
Present no, of patients	66

During June, the contingent hospital of our society at Alexandrovsk has treated patients as follows:

Out-patients	289
Treatments	2084
Recovered	180
Died	3
Miscellaneous	42
Present no, of patients	64

Among them, there are 8 Russians, 5 Chinese and 18 Koreans. The Female Department of our hospital has treated 129 patients.

In the same period, the Japanese Military Hospital in here has treated patients as follows:

Out-patient	141
Treatments	1933
Recovered	140
Died	1
Miscellaneous	31
Present no, of patients	69

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THE GRAND SHRINES OF ISE

Part II

Re-Building of the Shrines

THE shrine buildings of the Ise Daijingu being so simple and a copy of houses of remote antiquity, are not of a permanent nature, and are re-built every twenty years. This periodical re-building of the shrines began in the reign of the Emperess Jito (686–696 A.D.), and they were re-built fifty-seven times up to the last time, in 1909. The number would have been much greater, had it not been that for 120 or 130 years after the Muromachi period the Imperial Court was financially unable to keep it up.

The re-building of the shrines does not mean the destruction of the old buildings and the construction of the new ones in their place, which would take a long time. Moreover, the holy, "Goshintai" would have to be removed temporarily to another place. The method adopted is much simpler. Each shrine has in its neighbourhood a lot of ground, similar in area to that occupied by it. On this lot is built the new shrine during twenty years, and when completed, it at once replaces the old building, from which the "Goshintai" is removed to it. The old building is then destroyed, and soon the construction of new shrine buildings is set about, to be completed in twenty years.

The old system of shrine erection was that in October of the 17th year from the year, when the "goshintai" was placed in the new shrines, the Chief Commissioner of Erection was appointed, under whose control the new shrines were to be built. The carpenters numbered 11 in each party, and four parties or 44 men were engaged in building the "naigu" and three parties or 33 men in erecting the "gegu." Now-a-days, however, there is a permanent office established for undertaking the building and a number of carpenters regularly attend to it.

With the appointment of officials to take charge of the building, a ceremony is held as the first step, known as the Yamaguchi Festival. In this ceremony the Mountain God ruling Misoma-yama, a mountain from which the shrine building material is obtained, is prayed to for the protection of the woodmen from accidents in felling the trees. Formerly, the lumber was brought down out of Kamiji-yama for the "naigu" and from Aso-yama for the "gegu." These mountains were exhausted after many years and other mountains were chosen, until the 6th year of Bunka, when the shrines were re-constructed, for the fifty-second time, with wood from Kiso-yama in Mino Province. Since then, the mountain has been the source of supply of the building matcrial.

The ceremony is held at present in the shrine grounds instead of at the approach to the mountain as previously, although there is no change in the ritual and

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offerings, the latter being rice, white fowls and eggs. Cloths of five colours, red, blue, white, black and yellow are hung in four directions and the rites are held with great solemnity.

The ceremony is soon followed by another, the Konomoto-sai (the ceremony under the Tree), held under a tree on the shrine mountain, which is to be cut down to produce the timber for the most important shrine post in the main building, while other building material is taken from other mountains. The rites are similar to those of the Yamaguchi Ceremony.

When the latter ceremony is over, the timber is felled and is brought down out of the Kiso Mountains to Nishigorinawaba in Owari Province by rafting. Thence it is taken to Ominate, Ise Province, over the sea, where there is a timber yard, in which officials from the shrines inspect the measurements and quality for the "nai-gu" or the "ge-gu." This selection is called "okiwake." On the last occasion, 9,320 pieces of 6 to 41 feet were chosen from the Kiso Imperial Forest. After this selection, the timber for the "nai-gu" goes up the Isuzu River by rafting and that for the "gegu" by the Miya River by the same method. Thus, the transportation from the forest to the final destination is entirely by water, after the time-honoured system originated in an age when the means of transportation were very poor. There is a procedure for floating the rafts. At first, the timber for the "mihishiro" is rafted. The "mihishiro" is a chest into which is put the "goshintai" which is 1′ 4″ in depth and 2′ in diameter. The timber for it is most valued. It is floated on the river and is pulled along by a rope by men who walk along the bank. At the destination, the timber is loaded on a cart and is carried through the town to the shrine grounds, where the one for the "naigu" is kept under the floor of the Toho-den and that for the "ge-gu" under that of the Seiho-den. Next in order comes the big timber to form the ridge of the main building, and it also is kept under the floor, which is sufficiently high to allow this.

When the complete sets of timber are delivered, the ceremony of "Chonahajime" is held, when the chief and assistant architects and others make offerings to the Goddess and bow to her, after which they ceremoniously strike the timber in the sense of cutting it by an edged tool, the first application of which is celebrated.

Next comes the ceremony of purifying the building site, known as the "Jichinsai." The Goddess is offered rice, white fowl and eggs, and five coloured "heihaku" (cloths) are hung in the centre and at the four corners of the site. The "imi-gama" (a purified sickle) is taken and is handled as if mowing grass, while a "norito" ("Shinto" ritual) is recited.

When all these ceremonies are over, the carpenters go diligently to work, cutting the timber into shape for the shrine.

In the year of removal, the ceremony of erecting the most important posts of the main building is held most solemnly. This ceremony is called the "Ritchusai." The ceremony is attended by the chief priest of the shrine, which position is always held by an Imperial prince, and other priests and officials. The carpenters proceed to the main building and erect the central and four corner posts, which are struck firmly by a hammer one after another. Then a circle is carved on each of the shortest

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posts at the east and west ends of the main building by the engineers and assistant engineers. The circle is called the "gogyo" and its engraving the "Gogyo-sai" (The Ceremony of the "Gogyo"). This is an almost unique example of practice in architecture. It is not exactly known what is the reason, and one conjecture is that it has the signification that the engineers, who are not to be engaged personally in the actual building work, are constructing the buildings personally in company with the carpenters. None of the engineers and carpenters wear foreign clothes or modern working dress, but the "shitatare" commonly worn by the Japanese court people in the Heian period.

After this the ceremony of the completion of the frame work takes place. Two pieces of white cloth are hung over the ridges, on which are laid a bow and arrows and white "gohei," for purification.

The Chief Priest asks the chief of the Building Office in charge as to whether the main building and fences are exactly in the same position as in the rules. This is of course for formality's sake, for there can be no mistake in position after three years of most careful work. This is transmitted to the engineers and assistant engineers, who carefully confirm the exactness of the work. This being ascertained, the Chief Priest is so told and he with other priests stand in line and raise the ridge wood by a rope made of the two pieces of white cloth. This is in fact simply a formality. One of the carpenters standing on the ridge leads in the chant, with an intonation, "senzai-to," "manzai-to," "ei-ei," "oku-to," which is followed by the rest. When they chant, they strike the ridge-pole with a hammer. This ends the ceremony. The chant means that the ridge-pole will be kept for thousands, tens of thousands and tens of millions of years, the "ei-ei" being shouts, when the ridge-pole is hit with the hammer. The ceremony signifies how intent the priests and all others concerned are on the building.

When the main building is nearly completed, it begins to be roofed, which ceremony is called the "Nokizuke-matsuri," which is followed by another ceremony called the "Iraka-matsuri," when all buildings are to be roofed. The final ceremony is the "Mito-matsuri," which is held on fitting the doors to the main building.

When the building work is completed, it is celebrated, and the "Kozuki-sai" is observed, praying to the Goddess for the the stability of the shrine posts. This ceremony means the hardening of the ground with a hammer. For this, the Chief Priest carrying a plain wooden stick, proceeds to the lower part of the main building, where he recites a "norito." Then, he hardens the ground round the underfloor part of the posts with his stick. This is followed by other priests, reciting the same "norito." The floor is so high as to allow men to stand and walk freely under it. This "norito" is different for the "naigu" and the "ge-gu."

"Kashikoshiya Isuzu-miya no kozuki shitekeri kozuki shitekeri, Kuni zo sakayuru kori zo sakayuru mandai madeni mandai madeni, Amaterasu omiya dokoro kakushitsutsu tsukaye matsuran mandai madeni mandai madeni."

The above is the "norito" for the "naigu." It means "We have hardened

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by hammers solemnly and reverently the shrine posts at the Isozu-gawa. The country will hereafter forever prosper more and more as the district will.

" The shrine dedicated to the spirit of Ameterasu-Omikami will thus be served forever."

The " norito " for the " ge-gu " reads :

" Watarai no Toyouke-no-miya no kozuki shite miya zo sakayuru mandai made ni mandai made ni."

This " norito " means,

" We have hardened by hammers the foundation of the shrine of Toyouke-omikami in Watarai-gori, Ise Province, which will hereafter thrive more and more forever.

The song is shorter for the " ge-gu " than that for the " nai-gu," which signifies the difference existing in rank between the two shrines.

After the " kozuki-sai," another ceremony takes place known as the " gochinsai," in which prayers are offered to the goddesses for their protection of the shrine buildings from accident. The ceremony is against the " jichinsai " held at the beginning, and ends the ritual attending the completion of the work of re-building. It is not simply the buildings that are re-constructed, but all ornaments and furniture contained in them are also renewed, and even the dresses of the priests at the ceremonies are entirely new. The old ornaments, furniture, dresses, etc. are burnt up except for a part, which is to be kept eternally in the shrines, if it is necessary.

From this it is clear how the Japanese nation is ruled in idea and belief of the " kami " by the thought that new things are clean and good. This thought has guided them in faithfully observing the old custom that the shrines are to be renewed in buildings and appurtenances every twenty years.

When the new buildings are completed, the " goshintai " is removed from the old shrine to the new, and the old buildings are destroyed entirely, the ground being left unoccupied, to be again used for erecting a new shrine.

The removal of the " goshintai " is made with much ceremony and more solemnly than the ceremonies already described.

(*To be continued*)

CICADA

Yagate shinu
Keshiki wa miezu
Semi no koe

Never a thought in all those voices of the Semi,—
How quickly the hush will come,—how speedily all must die.

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MONTHLY RECORD OF EVENTS

(JUNE 20 to JULY 20)

JUNE 20.—Mr. M. Takahashi, head of the Japanese parliamentary mission to the International Parliamentarians' Conference in Copenhagen, and his party was given a farewell dinner by Viscount Takahashi, president of the Seiyukai, at the San-entei in Shiba.

21.—The Kobe Women's Club invites all England speaking people, both men and women, to a special meeting at the Tor Hotel to hear an address by Miss Jane Addams, well known American social worker.

23.—Mr. Fuko Matsumoto, who was one of the best Japanese painters, died. He was 84 years old. During the Meiji revolution he espoused the cause of the royalists. He later was appointed adviser to the Japan Fine Arts' Academy and made a member of the Imperial Fine Arts' Academy.

Mr. Tazuki, the newly appointed Ambassador to Brazil, was received in a farewell audience this morning at the Imperial Palace by the Prince Regent, and the Empress. The Ambassador will leave Yokohama for his destination on June 30 on the liner Shinyo-maru.

Mr. and Mrs. Y. Tokugawa were hosts at a dinner in honor of their house guest, Prof. Joseph Hollman, the celebrated violin-cellist. The dinner was given to mark the occasion of Prof. Hollman's decoration by the Emperor with the third class order of the Rising Sun. This is the highest decoration ever conferred upon a musician, either Japanese or foreign, in this country.

24.—A large garden party was given by Prince Yoshimitsu Tokugawa, 11 years old, grandson of the late Prince Keiki Tokugawa, the last Shogun, in celebration of his ascendancy to the title of Prince at his residence in Koishikawa.

25.—Mrs. Joffe, wife of the Russian envoy in the Far East, addressed the Russo-Japanese Women's Association.

26.—Commissioner and Mrs. William Eadie arrived at Yokohama on the steamer Empress of Asia. Commissioner Eadie succeeds Commissioner Duce who recently left for England. A welcome reception was given Commissioner and Mrs. Eadie next day at the Salvation Army hall in Kanda, Tokyo.

Mr. Hajime Matsushima, former consul-general in Chita, who has been appointed councillor of the Embassy in Paris, will sail for Marseilles leaving Kobe on July 5.

27.—It is officially announced that Viscount Masatake Sengoku will be appointed President of the Imperial Board of Decoration, in succession to the late Count Ogimachi.

28. — The Japan-Russia pourparlers began at the Tsukiji Seiyoken Hotel in Tokyo at noon.

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29.—The death of Dowager Princess Yasuko Arisugawa, fourth daughter of the late Marquis Mayeda and wife of the late Prince Takehito, at Yugawara, marked the passing of the second oldest Imperial family of Japan. The House was founded by Prince Yoshikoto, son of the 106th Emperor. The late Prince Takehito, 10th of the line, died in July, 1913, without an heir and the reigning Emperor has ordered his third son Nobuhito to become head of the House.

The ashes of the late Marchioness Namiko Mayeda, who died in Paris two months ago, arrived at Kobe accompanied by Marquis Mayeda. The funeral services will be held July 30 at the Mayeda mansion.

30.—Major General Pabst, the newly appointed Netherlands Minister to Japan was received in audience by the Prince Regent at the Imperial Palace when the Minister present his credentials.

July 1—A special ceremony in celebration of the sixty-fifth anniversary of the opening of the port of Yokohama to foreign trade was held July 1 at the Yokohama Memorial Hall.

3—Shifting of consular positions have been announced by the Cabinet. Mr. S. Morioka has been appointed consul in Ichang; Mr. S. Shimada, consul in Harbin; Mr. T. Yoshida, consul in Sourabaya; Mr. R. Kasuya, consul in Yunnan; and Mr. S. Urata consul in Hamburg. A branch consulate has been established in Rio Plata and Mr. S. Hayao has been placed in charge.

4—Dr. Baron Chusaburo Shiba, a member of the House of Peers and professor in the Imperial University, has been appointed president of the Government Aviation Institute. He succeeds the late Dr. S. Terano.

6—It is reported that the Prince Regent will be promoted to the rank of Commander of the Navy, and to that of Lieutenant-Colonel, of the Army, on the the occasion of the Emperor's Birthday celebration, October 31.

Prince Yi Kon, heir of the late Emperor of Korea, now student in the military Staff College, has been promoted to a captaincy in the Imperial army. Prince Yi will be graduated from the school in November and then will proceed to European countries for study.

6—Mr. Kenkichi Yoshizawa, new Minister to China, was received in audience by the Prince Regent. It is said that owing to the absence of President Li Yuang-hung, Mr. Yoshizawa will present his credentials to the State Council.

7—General Pabst, the minister for the Netherlands, presented his credentials to the Prince Regent.

9—Dr. Josef Svagrovsky, Minister from Czecholovakia to Japan arrived at Yokohama on the steamer Empress of Canada and immediately took charge of the Legation in Tokyo.

12—The Department of Education has ordered 30 professors in various universities and higher technical schools to study in America and Europe.

13—Mr. Cyrus E. Woods, new Amen can ambassador to Japan, Mrs. Woods, and Mrs. Woods' mother, Mrs. J. A. Marchand, reached Tokyo.

The Government has selected Dr. M. Adachi, Ambassador to Brussels; and Mr. T. Mayeda, former Tokyo deputy-mayor, as Government delegates to the fourth International Labor Conference in Brussels, October 22 to 29, Mr. Mayeda was recently appointed Government representative on the International Labor

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Directors' Commission of the League of Nations, and will leave Tokyo shortly for Europe.

16—Memorial services for Count Taisuke Itagaki, known as the Japanese "Father of Liberty," took place to-day at the Seisho Temple in Shiba. After the ceremony, many of those present gathered before the late Count's statue which just has been completed and which is to be sent to Kochi, Shikoku, the late Count's native place.

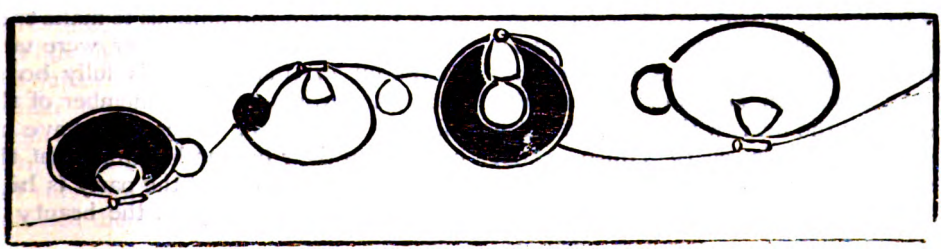
20—The Duchess d'Aosta, who is of one of the leading noble families of Italy, and her son the Duke of Spoleto arrived at Yokohama on the steamer Empress of Asia. They are on their way to Europe. They were greeted by His Excellency Nobile Giacomo de Martino, the Italian ambassador, Captain Cantele Ferrucio, Italian naval attache and Rear-Admiral Yamamoto who represented the Prince Regent.

The 40th anniversary of the death of Prince Tomomi Iwakura, one of the three greatest heroes of the Meiji revolution, was celebrated to-day in Tokyo and Kyoto. Princess Dowager Higashi-Fushimi who is a daughter of the late prince attended the service held at the Iwakura home.

CICADAE

Semi wo kike
Ichi-nichi naite
Yoru no tsuyu

Hear the semi shrill! so, from earliest dawn
All the summer day he cries for the dew of night.



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FROM THE JAPANESE PRESS

Poles Thank Japanese

The four hundred destitute Polish children from Siberia who left Japan last summer by the "Katori Maru" and "Atsuta Maru" are now at home in Poland, having been saved from the horrors of Siberia, thanks to the generosity, of the Japan Red Cross Society, which in 1921 sent from Siberia to America 350 other destitute Polish children. It paid their transportation from Vladivostok to Danzig, where the Polish authorities met them. Thence they were transported by special trains to an orphan's institution in the city of Bojanowo, in Poznania.

The children had a very agreeable journey and arrived in good health and cheerful, due to the care of the Japanese staffs of the ships. The passengers showed kindness on many occasions. The voyage from London to Danzig was on the steamer "Baltannic" through the Kiel canal. The children remember with gratitude their stay in Japan, where they received such kindness from the authorities and people. They keep as great treasures the presents they received in Japan.

The gratitude of the Polish people is deep. This feeling is the text of many articles in the Polish press. A daily paper in Warsaw with a very large circulation, the "Kurjer Warszawski" ("Warsaw Courier") recently said:

"These children, the victims of war and the chaos in Russia, found assistance and refuge in the Land of the Rising Sun, in that far-off beautiful land, of whose friendly feelings we were always convinced and of which we have now eminent proof. The Polish heart expresses its thankfulness to Japan. Poland must never forget the aid given the helpless Polish refugees many of whom would have perished but for the Samaritan action of Japan. We must repay the heart with the heart. All Polish children in every Polish school must be told by their teachers that far off, on the other side of the world, there is a good and clever nation, with a heart capable of tender emotions and that, thanks to these people, our scattered little ones are now given back to their mother country. All Polish citizens must speak the name of Japan with feelings of friendship and gratitude."

These words apply in the first place to Her Majesty the Empress of Japan whose gracious kindness was shown to these destitute children, and to the Japan Red Cross Society which, through its President, Mr. S. Hirayama, and the Vice-President Mr. Sakamoto and Marquis Tokugawa and other officials, undertook he Society's humanitarian action.

Under the auspices of the Polish-Japan Society in Warsaw, children in Poland are busy making and collecting toys, mostly dolls in the Polish national dresses of the various palatinates, which will be presented to the Japanese children as a token of their gratitude.—*Kokusai News Agency.*

American Silk Mission

The visit of the American Silk Mission in Japan has been attended by one of the most extensive programs of entertainment and sightseeing that has ever been arranged for a representative group of foreign commercial leaders coming to this country. While never losing sight of the main object of their trip, the American visitors were afforded an opportunity to combine pleasure with business to an extent which doubtless will make their tour of Japan one of the most pleasant memories of their lives.

Wherever they went the members of the mission were greeted with the utmost cordiality and found their Japanese hosts most hospitable and anxious to make their stay pleasant. That the latter were very successful in this respect is fully borne out by the words of every member of the mission and the six ladies who have accompanied their husbands throughout the trip. Every member of the party is high in his praise not only of the beauty of

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Japan but also of the hospitalty of the Japan.

As a token of their appreciation for the great hospitality shown them the mission were hosts at a farewell dinner to 200 of their friends in Japan at the Imperial Hotel.—*Japan Advertiser.*

Russia, Japan und America

The progress toward a Russo-Japanese undertanding, exaggerated for the purposes of the moment, is evidently being used by Soviet agents in the United States to create an impression which it is hoped may soften the consistently flinty attitude of the Department of State toward official dealings with Moscow. These obvious and puerile tactics, which do not fit in with the myth of the Soviet's Machiavellian proclivities, will not carry those who employ them far. The American Government is well informed of what is being accomplished by Mr. Joffe in Tokyo and also is well aware of the peculiar circumstances which impel certain intereste in Japan, represented by Viscount Goto, to seek closer relations with the Russian Government than now exist between that regime and any of the other powers. The chances are slight that any development or any propaganda can stampede or cajole the present Administration in Washington into recognizing the Moscow Government. Mr. Hughes has the over-whelming support of Congress, the press and public in the course he is pursuing.

This unwillingness of the American Government and people to alter their attitude toward the Soviet does not spring from ignorance of advantages to be gained; it is due chiefly to a cool conviction that there can be no material gains from greater intercourse with Russia that will justify the political and economic risks involved.

Japan's Russian problem is a much more immediate and vital one than is presented to any other of the powers. While the difference in the pre-war figures of Japan's trade with Russia do not greatly differ from those of other powers, they represent interests which are singularly important to this country. An illustration of this was furnished by the consternation caused here by the delay in settling the fisheries question for the present season. This question involves the livelihood of more than 25,000 Japanese fishermen normally engaged on the Siberian stations, the financial interests of the large organizations which support them and an important share of the national food supply. With the time for starting the fishing fleets north at hand every day's delay meant a national loss. Japan has other important interests in Siberia which are bringing influence to bear upon her policy toward the Soviet. These include the fur trade in Kamchatka, mining and lumbering enterprises in the Maritime Province and general trade with all Siberia and perhaps later with European Russia. They account for the widespread support which the press and public have given Viscount Goto; they account for the noncommittal front which Government officials have assumed here while the future policy of Japan vis-a-vis Soviet Russia is being reshaped to suit the present needs.

Japan may be compelled by force of circumstances, to conclude with the Soviet Government an agreement which probably will involve some form of recognition in order that commercial intercourse may be resumed. If Japan takes this step it is obvious that she will do so alone. The other Powers believe that the possible gains do not justify the risk involved.—*Japan Advertiser.*

Pastor Preaches New Doctrine

Born 65 years ago, Kaiseki Matsumura, brought up in Confucianism until he was 17 years old, became converted to Christianity. He was a pastor for 12 years, but was banished from the church for not preaching God as orthodox Christianity demanded. Then he started a free independent religious life and is now the spiritual guide for 3,000 believers in a new religion. He has spent the intervening years, after leaving his church, in making a systematic study of Buddhism, Christianity, Confucianism and Shintoism, finally coming to the conclusion that there is but one royal road to human salvation, on which all religions converge. This conclusion has given him a basis, on which to build up a new religion which he calls Tempaikyo or heaven worship-

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ping. The tenets of Tempaikyo are very simple, consisting of a belief in God, perpetuity of life, love and pity, and cultivation virtue. The conception of this new religion dates back to 15 years ago, and six years ago he had a fine temple built in Naka Shibuya with ¥10,000 given him by Magobei Okura, a well known book publisher, who had become one of his disciples He received another ¥10,000 from Sadakichi Narazaki who is conducting business in New Jersey. He is now to start a campaign of new religious propaganda, which will largely take the form of an effort for social and political betterment. Among his 3,000 followers are men like Lieut-General Fujimoto, former Director of the S.M.R., Kubo, Rear-Admiral Hara, Naval Captain Yonekura, Member of House of Representative Oshikawa, Mayor of Nakamatsu Oguri, and Professor Murai of Tokyo Foreign Language School.—*Japan Times.*

Pan-Pacific Conference

At the Pan-Pacific Conference, to meet this year at Melbourne from August 13 to 22 and at Sydney August 23 to September 3, Japan will be represented by eight or nine scholars and experts. The choice of delegates is now receiving the attention of the Scientific Research Commission in the Department of Education. So far it has been decided to send Dr. Fusakichi Omori, the great seismologist, Dr. Kenkichi Kishigami, a high authority on aquatic products and the biologist Dr. Seiichiro Ikeno. The Navy, the Department of Agriculture and Commerce, and the Government Generals of Chosen and Taiwan will each be represented by one delegate, in addition to two on three more from private scientific laboratories.—*Japan Times.*

New Navy Minister

It is doubtful if the appointment of the Minister for the Navy will change the air in Naval circles. The Premier had in mind three men for the post, Admirals Murakami, Takarabe and Suzuki. If the choice had fallen on the first of the three, it would have meant a Minister for the present Cabinet, while it meant, if it fell on one of the other two, a Minister to carry out the naval program even after the resignation of the Premier. Individually, Murakami is now out of date, while Suzuki, whose popularity in the Navy is surpassed by none, is more of a stratagist and is looked upon as a future head for the General Staff of the Navy.

The appointment is taken by certain Japanese to mean the coming retirement of the Premier while others are more inclined to suppose that he means to remain. With us, it seems that he is still undecided to go or to remain and, therefore, has come to make the present choice, as with Takarabe in the naval post, the Premier can follow either way. —*Hochi.*

New British Premier

Stanley Baldwin British Chancellor of the Exchequer, on May 22 received the Royal command to form a new Cabinet.

The credit for the reform of domestic administration the Bonar Law Cabinet accomplished in the short space of seven months is largely due to him. While we greatly regret the resignation of Mr. Bonar Law after a very brief term of office, we are glad that Mr. Baldwin, whose political views are identical with those of the retiring Premier, is his successor. It is a difficult and tortuous path which the new Cabinet has to tread. Conservatism reigns supreme, but the influence of the Laborites shows signs of gradual growth. A rapprochment between the Laborites and the Liberale is considered not altogether impossible. The Conservative hourse is divided against itself. The foreign relations of Great Britain are full of difficulties. The new Cabinet is faced by the necessity of tackling the problem bearing on Russia, France, Germany and the Near East. We wish the new British Cabinet every success.—*Chugai Shogyo.*

Observation Cars For Korean Trains

The Chosen railway authorities who recently started the running of third-class sleeping cars, the first experiment to be made in the Orient, have now decided to run observation cars, and it is understood that two such cars are now being constructed at the railway work-shop at Ryuzan at a cost of ¥45,000 each. It is expected that the cars will be run from the beginning of July.

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A Lesson to the West

Outrages by bandits are rather common occurences in China. In the past, Japan had many victims of the same sort of lawlessness, but was looked lightly upon by the Powers who in many cases backed China and rebuked the attitude of Japan. The boldness of the bandits thus aided by the Europeans in China and culminating in the recent incident at Lincheng will teach them that half of the responsibility must be borne by these nations themselves. The surprise and the talk of a new policy at this time simply reveal the faults of the past. The treaties and pacts regarding China, although made by statesmen who knew hardly anything about real China, cannot be retracted. The lesson for foreign nations henceforth should be not to be led away by Chinese propagandists and that they avoid looking upon the policy of a nation which knows better than any of them with a suspicious eye.—*Osaka Asahi.*

The Shantung Outrage

The hold-up on the Tientsin-Pukow line reminds us of the Boxer trouble years ago. That such an audacious plan should have been drawn up and carried out on the trunk railway line without the knowledge of the local Chinese authorities bears eloquent testimony to the state of disorder to which China has sunk. Fortunately, no Japanese is among the victims, and consequently the Japanese Government is not directly concerned in the settlement of the affair. In view, however, of the fact that Japan has the closest interest in China, she cannot remain indifferent.

Although deplorable, the occurrences was to be expected. President Li is a mere figurehead, and the Cabinet is entirely at the mercy of the militarists. Enmity between the Chihli and the Fengtien factions is growing daily, and rumors are persistent that they will clash before long. Although the military clique holds sway in the north, it is powerless in the south. The whole country, is in a state of disruption. It is no wonder bandist should take advantage of this state of things.

So long as conditions remain in the present deplorable state, we must be prepared to see similar incidents occur. The example of the Shantung bandits will be followed throughout the country. Should things come to such a pass, nothing short of the use of foreign troops would be sufficient to guarantee the safety of foreign life and property in China. We hope the outrage will prove a sharp reminder to the Chinese people generally of the grievous state of affairs prevailing in their own country, and will cause them to consider seriously ways and means of improving conditions.—*Jiji.*

Changing Ideas

Some people may be amazed at the commotion which marked the inaugural meeting of the Association for the Study of Military Affairs formed among a section of Waseda professors and students These people are shocked because they think the behavior of the students intolerable in view of the regard in which, they believe, students ought to hold their teachers. Others may discern in the incident the revolutionary change which is coming over the ideas of the rising generation. The essential fact that rules our social life today is the spirit of criticism. Whatever history it may have, a thing cannot be approved or accepted in these days if it is not judged good by fair criticism. It should be gratifying to teachers for their students to display a spirit of criticism before accepting what they are taught. If this critical mood of their students is displeasing to them, they are scarcely worthy of the respect of their students.

When, some years ago, Professor Uyesugi, of the Tokyo Imperial University, organized an association of University students for military training, no protest was raised. We cannot but be struck by the marked change that has taken place. This is a point which organizers of similar organizations for the study of military matters must carefully consider. It is difficult to reconcile advocacy of permanent peace with plans to strengthen military armaments. Any attempt to impose such ideas upon students who have honest faith in peace will meet with stout opposition. Nor will the spirit of modern education approve of it.—*Yomiuri.*

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